

# MOUNTAIN LIFE & WORK



Klein, William G.  
30 Prospect St.  
Berea, Ky.

*Cabin in the Osmoaks  
(See page 33)*

*Seven in one mountain family fighting for freedom.  
(See page 33)*



VOLUME XIX

SUMMER, 1943

NUMBER 3

# MOUNTAIN LIFE AND WORK

ORGAN OF THE CONFERENCE OF SOUTHERN MOUNTAIN WORKERS

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## Some Beginnings in Functional Education

by VICTOR OBENHAUS

*President of the Conference of Southern Mountain  
Workers and Principal of Pleasant Hill Academy.*

The self-help idea has become an accepted feature of the mountain school, largely because each of these schools had to maintain itself to a considerable degree by the labor of those securing their educational opportunities. Despite wide variations in the programs of the different educational institutions, the work idea permeates them all and provides a common denominator.

Originally, the work program of Pleasant Hill Academy was regarded as a means toward securing an education, not primarily as education itself. This is no reflection upon our school or any other. It is simply a recognized condition prevailing everywhere in schools of this type. Nevertheless, it was commonly acknowledged that the work program was a source of greatest benefit. Years later, the American Council of Education came to the same conclusion about the work program, even giving it precedence over such subjects as mathematics, latin, or eurythmics.

Though the physical labor phases of the school life have been thus subtly recognized, they have rarely been acknowledged as equally favored in the curriculum with other activities of the school. The state requirement for attesting to the education of a youth either took for granted that the ability to work was already acquired at home or else of less importance in contrast with the other experiences. Of course, it is much more difficult to grade a student on honest workmanship than on the binomial theorem. The latter can be determined in classrooms, the former requiring tools, a field for effort and a supervisor.

It was literally a case of acres of diamonds in educational opportunities. The schools which needed the practical work done by their own students in order to survive had, from an educational standpoint, the greatest opportunities for learning afforded anywhere. Gradually, we are being emancipated from the fetters of classroom dictator-

ship. When even so recognizedly competent a body as the American Council gives a nod to the work program, we are facing another era.

Every mountain school would describe its program in a way quite similar to the general picture contained in this account. *Mountain Life and Work* has narrated again and again what is being accomplished by the educational centers in the mountain areas. Thus, it is with no illusions of pioneering that we record the activities undertaken here, but rather as supplementary information to encourage us and our colleagues to continue the sharing of this type of work in order that we members of the Conference of Southern Mountain Workers may benefit still further from the associations and efforts common to us all. Though there is implied a philosophy of education,



Learning Electric Wiring

we are not attempting to define it. We prefer to let the seemingly diverse accounts of educational experience bespeak the philosophy which underlies them.

One of the study groups in our community

had undertaken a cooperative store and gas station. An unused building was being converted into living quarters and store space. One of the teachers in the Academy who was also a Co-op member, suggested to his science class that some members might plan and install the wiring. The idea was picked up and two boys carried the job through to completion. Incidentally, when last heard from, one of those boys was employed by a local telephone company and the other is in the Signal Corps.

It is one thing to state briefly the nature of the work being performed, but the actual educational benefits may be different from what was assumed. The instructor in this instance did provide the guidance necessary to perform the task, but he, more than anyone else, realized the inadequacy of the theoretical knowledge which underlay the practical expression. One assumption has been that, given the opportunity, there will follow the willingness to comprehend the theory where sufficient ability on the part of the student makes this possible.

Another angle of this particular activity was the co-operatively owned store for which the service was performed. Did the students have any conception of the type of institution they were benefiting? To a degree the answer is "yes," but here is illustrated an inter-relatedness in the learning experience of which, we acknowledge, much more use could have been made.

After many years of planning and some keen disappointments, particularly because the WPA had assured us of building a community-school recreation building and then backed out, it became necessary for us to undertake the entire program ourselves, if it was to be carried through. A company of students worked with the lighting plans for the structure and various groups went to work on the special types of lighting and wiring required. For example, the stage lighting is a problem by itself and classroom lighting represents another aspect. The auditorium necessitated still another approach. The wiring and lighting are now nearing completion, having been planned and executed by students as a recognized part of their whole learning experience.

In this case the use to which this structure will be put is more fully understood. All of the participants were folk dancers and most of them

had an appreciation of what more wholesome recreation would mean in their home communities. The building on whose lighting they were working is being constructed to provide opportunity for



#### Learning Motor Repair

training community leaders in recreation as one of its many uses.

Of course, it is not always possible to be constructing something. There are things to be done which do not necessitate re-organization of the physical plant of a school. A common difficulty here, however, is that the project may not have a sense of importance or be linked in the minds of the students with something directly necessary. There are few communities in which there are not some broken down motors. This is one of the commonest forms of activity outlet for the boys and even the girls of school age. Our community, like most others, abounds in motors needing rejuvenating. Hence, it was no problem to provide materials on which to work. Correspondingly, since every girl is concerned with the practical problems of the kitchen and home operation, the chemistry of baking, of stains and stain removal is close enough to actual life conditions to elicit interest.

A great many more things could be described in relation to the activities involving what is classified in the curriculum as "science." For example, the construction of home-made study

lamps which could meet I. E. S. specifications; the installation of a bell system whereby the day's schedule could be regulated mechanically instead of by tugging at the bell cord. This project has failed of completion to date because of the well known priorities. One student was given full freedom to work on radios and the interest has carried him into professional training and subsequently into the Signal Corps. Also mention could be made of the students who developed an interest in astronomy and created models to make their findings of interest both to themselves and their colleagues.

The problem of inter-relationship between the subjects dealt with in school has been a source of concern for all educators. We know full well that unless students see the connection between their learning values, the very compartmentalization destroys some of the learning values. With much blundering, we are trying to find common themes by which learning is not so divided a practice. We say "we" because to determine the democratic opportunities in education the choice of learning experience must lie largely with the pupils themselves. How frequently we have said, "But the pupils do not know what they want!" That is true in one sense. What they want is what they have known. When after a week of "dictatorship" experience, which was requested by the students, the switch was made to a complete responsible democratic order, the chaos was aggravating. It must be said to

the credit of the teachers that they sat by without a murmur while chaos reigned. Elected leaders were either discarded or their leadership rejected and they quit in disgust. Very slowly, however, there arose a sense of responsibility, producing a curriculum which bore considerable resemblance to what they previously knew, with perhaps a heavy weighting in favor of recesses and singing-games periods. Even that was not challenged and in time a fair balance of work and play was reached.

The Conference of Southern Mountain Workers has made the health of mountain people one of its foremost concerns. The recent issue of *Mountain Life and Work* devoted to this problem contains information which is nothing short of shocking. An outsider might inquire why mountain people do not unite to remedy these conditions. One answer lies in the difficulty experienced in getting together. However, children are fully aware of the incredible toll which disease takes in this area. One class had been studying tuberculosis and in the course of the study visited the county health unit. The latter is aided to some extent by an appropriation from the County Court. This suggested a visit to the Court House.

Frequently public buildings are not models of sanitation and our Court House was no exception. This fact impressed the students even more than the words of wisdom from the County Judge. Almost spontaneously a movement arose to wash



Learn Nursing

the interior of this public building. The aid of students of the high school in the County Seat was sought and together the house cleaning, disinfecting and painting were accomplished.

Pleasant Hill Academy is geographically far removed from Delhi, Bombay and Chungking. Likewise, from Harlem and Detroit. But a situation involving all of these places had a pronounced effect on the curriculum of at least one class. The American Missionary Association which has operated this school for almost sixty years is responsible for a number of Negro schools and colleges. As the pressure and strain of discrimination increased, it was proposed that the A. M. A., because of its exemplary record of work in collaboration with Negroes, be requested to take the initiative in helping the present situation. To do so with a freer hand, it seemed wise to separate itself from the one remaining white school. Naturally this created problems affecting both faculty and students—a natural curriculum “unit” for both. The Japanese could point to American treatment of the Negro and make capital of this situation. Was it true? All the other schools in the A. M. A. organization were Negro schools. Were we a source of embarrassment to our administration in dealing with Negro schools? Here was excellent material dealing with propaganda, imperialism, personal power symbolized by Axis leadership, and the National Government of India.

Not the least outcome of this whole study has been the better acquaintance on the part of our students with the source of maintenance and administration of their own school.

Throughout the early months of this war we heard and read much about the pressures of the “have not” nations. Here are statistics which have sent older brothers to war and are causing many others to think in terms of war service. If population pressures are responsible for wars, there is a closeness of relationship between subjects called “history,” “civics,” and “mathematics.” Ratio, then, is not something on page thirty-three. It gives cause for wars and in addition to creating a scarcity of rubber, it is bringing an internment camp almost next door to our own school.

Few are the families in the mountains which have not known the loss of at least one loved one from tuberculosis or some other preventable affliction. Health statistics, bar-graphs, state ranking in the national picture take on a new meaning when communicable diseases are studied just as are mathematics. A record was kept of the number of “common colds” which were revealed during the year. Gathering health statistics on one’s neighbors and oneself makes it difficult to separate the traditional classroom subjects.

Science, mathematics, social sciences may be



Getting Ready to Can Food



given expression through the circumstances outlined here, but what about the most commonly used study of all—"English." Obviously there are limitless possibilities for health and current event talks and written essays. Looming large, too, in such a program is the use of the library. Fortunately, the librarian was a member of the planning committee for the program of the freshman year. The resources of a library are bound to be taxed where textbooks have been replaced by the exploration of many sources. The librarian assumes an even greater importance, and ability in library use is not a luxury, but an absolute necessity.

It should be said here, too, that one of the greatest deterrents to such a program is this very deficiency of usable materials. Mountain children are not as articulate as urban children and because of the inadequate schools attended their reading ability is below the average for their ages. A functional program requires reading material even though it does not follow a specified text. This reading matter must be geared to their abilities—and at this point we are admittedly troubled.

While attending teachers' colleges or taking courses in education, students frequently complain that they have no opportunity to put their educational philosophy into action. School boards are opposed to experimentation, administrators frown on irregularity in schedules, and children feel they are being deprived if they can't enjoy the illusion that they are learning when sitting in a classroom.

But the greatest problem for most schools to-

ward the functional idea in education is in the lack of experience along these lines on the part of their staffs and the suspicion that the irregularity is synonymous with chaos and leads to further ignorance. Never having to develop a philosophy of education they rely on tradition rather than explore new possibilities.

We workers in mountain schools are probably as fortunately situated from the standpoint of educational freedom as any group of teachers in America. Many of our schools are conducted by Church Boards and Church Boards are usually eager to encourage a type of education which meets the needs of the people for whom it is provided. Public schools in the mountains must take great numbers of poorly prepared young people. Traditional methods only discourage those who are already handicapped. On the other hand, possessing a program already in operation with the roots of a functional education having firmly taken hold, we are in a position to keep pace with the best that is being attempted along lines of amply proven but uncommon education. It need not follow as so many have feared, that a functional type of education is a concession to mediocrity. The extensive surveys made of the results among pupils of schools exploring this realm should be amply assuring. The problem for all of us is that of making our educational experiences so obviously meaningful that the interest more than compensates for the losses through irregularity. It is at this point that all who are working along these lines owe it to their fellow pioneers as well as themselves to share their experiences—both successes and failures. That is a valuable service performed by the Conference of Southern Mountain Workers—and the reason for such an account as this one.



"A Typical Mountain Family"



"Community Gardening"

## Redirecting Education In The Southern Highlands

*Dr. Frank C. Foster*

The Switzerland of America believes in its own type of life. This basic philosophy will determine the direction educational programs must take.

Here, in an area embracing parts of nine states and including 109,500 square miles, or 18,000,000 acres, is to be found a culture, varied but unique as compared with the remainder of America. Here is to be found the best example of self-sufficiency farm family living. Existence may be meager, but living is assured so long as the people remain on the land. They do not thrive unduly when prosperity reigns over the country. Neither do they suffer when depression comes. The fertility of the rural population results in a rural density, the highest in the country. As one writer puts it: "The chief function of this area continues to be the production of new workers for the cities."

During the year following the Civil War many of the states in which the Highlands are found were too poor to provide even adequate common school education for the mountaineers. As a result, many private agencies established private schools supported in large part by missionary and other benevolent funds. Now, the states concerned have been able to take over the support of primary and secondary education. The agencies that pioneered in the development of this field are now faced with the problem of whether to close their schools or whether there are new and undeveloped fields to which they should give their attention. The answer is that it would indefinitely delay progress among Highland folk if these private schools closed up and ceased to be pioneers in civic advancement.

As the author quoted above indicates, many youth will continue to leave the mountains for careers in the cities or elsewhere. The public schools will give them the basic training that will at least enable them to fit in some way into the economic environment to which they go. But at least 5,000,000 people will continue to live on the farms and in the villages and towns of the Highlands. The private schools now have the challenge to turn their attention from training youth to move away,

to training youth and grown folks to develop a high grade of rural living in the Highland country itself.

This new task will require at least three types of activity.

1. Studies must be made to discover manufacturing and other employments that can be developed in the mountains. These are necessary to give supplementary cash income to the farmers and their families and to give young people who prefer to do so an opportunity to remain near home.

The direction of this development is already apparent. A Highland program of forestry should provide permanent part time employment for many residents. Wood working industries, such as pulp and paper mills, and factories for the manufacture of boxes, furniture, cooperage, veneer and handles, have been developed. With the coming of electricity as a substitute for coal for power many more and a greater variety of such factories should be developed.

2. A new type of education will be needed, having as its objective the welfare of the people who remain in the mountains. This will require study of local problems and opportunities by youth and adults alike. It will require training of youth in the skills needed in the existing industries and those that can be developed. In addition to rug making and basket weaving, the Highlander must develop a real commercial manufacture of a wide variety of products that will sell on other than a handicraft basis.

4. Since economic and social progress will depend largely on the activities of the people themselves, the educational institutions have the challenge to develop Highland extension programs and folk schools for adults. The neighborhood discussion groups should be encouraged and the people encouraged to solve their own problems so far as possible. This requires leadership and the school should provide full time assistance to develop this educational service to grown-up folks in the mountains.

## An Example of Cooperative Living

By PAUL E. DORAN

*An illustration of how cooperation can be promoted through the folk ways of a community.*

Blue Spring community in White County, Tennessee, presents rather an unique example of cooperative living. It began in 1914 with the organization at Blue Spring of a Boys' Corn Club. There were then no 4-H Clubs in this part of the country. This Boys' Corn Club was organized along the lines then being used in certain sections of the country and which later developed into 4-H Clubs for boys all over the nation.

At that time I was principal of White County High School and C. M. Franklin, my assistant principal, was teacher of agriculture. Before coming to the school I had made a study of the needs of the county and its possibilities and had made it a condition of my coming that I be allowed to organize a department of agriculture with a teacher of my own choosing and that we be given a laboratory equipped for our purpose. I had chosen Franklin because of his knowledge of conditions similar to those we then faced and because of his excellent record as a student at Cornell University. Besides, he was an East Tennessee mountaineer who would know the proper approach to our people. The business men of Sparta raised by private subscription more than one thousand dollars for the purchase of our laboratory equipment. There was then no extension service in the county and it was arranged that Franklin should give part time to teaching and part to work with the farmers of the county.

There happened just then to be a very fine group of boys at Blue Spring from whom to select our club members. A banker in Sparta gave us some money with which to award prizes as an incentive to better effort. The club was organized on a cooperative basis and the boys encouraged to set apart some of the proceeds of each project for the expenses of future operations. The boys began making plans and studying as a group in the fall of 1914 and preparing the land for the crop. The year 1915 was a good crop year and the boys did well with their projects. The prize winners bought blooded pigs with their prize money together with some additional help we were able to get. This was the

beginning of a pure bred stock program. Later chicken and garden clubs were organized for the girls. Prizes were awarded to those girls whose projects were adjudged the best. Miss Sarah E. Miller, a famous horticulturist near Pittsburgh, donated seeds and bulbs for the gardens and furnished the prize money.

In 1917, having been commissioned by the Presbyterian Board of National Missions, first for three years and later for an additional seven years as pastor of a special group, I moved to Blue Spring to live. This freed me to give full time to church work to which hitherto I had given only such time as could be spared from my work as principal of the county high school. Some things in the way of community betterment were started and a producer-consumer cooperative was organized. Franklin and I had maintained on the high school grounds a little experiment plot of two acres on which were demonstrated the principles of good farming and many new crops were introduced. A fairly complete soil survey was made of the county and all types of soil were listed. Sample seeds of all the new crops we were trying out were distributed throughout the county with directions for growing so that instead of having just the experimental grounds at the high school we were really conducting county wide demonstrations. Many of the new crops, as for instance, sugar beets, were not felt to be practical for this country, though we were able to grow them in some localities equal in quality to the best grown anywhere. In Blue Spring community, as in many others, these new crops began to be grown commercially. Markets had to be found. By 1920 better breeds of cattle, hogs, sheep, and poultry began to be everywhere in evidence. In 1914 we had organized an Agricultural-Educational Fair and this had helped to stimulate real interest in production. But there was no modern method of either selling or buying products of the soil. Cattlemen usually came through the community every fall buying hogs and cattle at their own prices. For other farm products, such as potatoes, there generally was no market except as some merchant in Sparta might agree to buy a bushel or

two at a time. Many people at Blue Spring sold some products at the mines at Bon Air and Ravenscroft by making house to house visits and some such trading was done in Sparta also, but this was a very costly means of distribution. The local merchants preferred to buy shipped-in potatoes because they were graded when our local potatoes were ungraded. As for the things the farmers had to buy, such as fertilizer and seeds, they had to depend on the local dealers and there was no way of regulating prices.

At the time of the organization of our cooperative, fertilizer was selling on the local market at twenty dollars a ton. We had no membership fees and no capital stock but by pooling resources we were able to buy a car lot shipment which we were able to let our members have at fourteen dollars or a saving of six dollars per ton. This was our first venture. We then made agreements with certain local merchants to handle our potato crop, the co-op agreeing to grade the potatoes and take up any bags found unsatisfactory. This worked out very well. We then decided to grow sweet potatoes and for this we must have a storage house. Our resources were not sufficient to build and so we decided to sell shares of fifty dollars each and we offered these shares to the whole county. By this time Franklin had gone into the service of the federal government as a specialist and the county had adopted the plan of having a County Agent with H. W. Andrews in charge. Andrews is a jovial, cooperative man and gave every assistance in getting the new enterprise started. He took over and got the necessary acreage pledged. The very first year the house was used sweet potatoes went down in price below the cost of production and besides with inexperienced help we lost a large part of our potatoes in a freeze. This gave the whole cooperative idea a real set back and our Society fell apart before it had really had a chance to prove itself and the potato house was finally sold. By this time the price of fertilizer was so standardized that very little saving could be effected by cooperative buying. The idea was not given up, however, and we continued to buy and sell some things in a cooperative way. These transactions were handled almost entirely through my desk, often with the help of the County Agent. I had bought a farm in 1920 in order to be able to continue the program already begun. I was carrying certain experiments involving the use of great quantities of lime and fertilizer. In buying seeds, ferti-

lizer, and feeds all who wanted to join in a sort of pool were permitted to do so. The idea was growing.

Roads were very bad all over the district. Something had to be done about them. My house had become the neighborhood center. We had one large community room and a little circulating library together with my private library counted around six thousand volumes. We had also stocks of government bulletins and other pamphlets on farming, health, and the like for free distribution. All community meetings were held here as well as the Sunday night worship services. Various groups met here regularly. Farmers met to talk over farm matters and to plan farm programs. At the highest we had forty-four men who met here regularly for classes, so we organized the community in a real building program with definite objectives. Each farmer agreed to give a specified amount of free labor with a team toward building roads. Some gave in all about one hundred days with a team and many gave more than fifty days free labor each with a team. I gave the land for a new roadway through my farm and others also gave land so there was little difficulty in securing the right of way. And so we built our roads. Cooperative buying and selling was increasing all the time.

But there was some opposition and our neighborhood general merchant was increasingly suspicious. Some begged to be allowed to raise the materials and labor necessary to build a cooperative store at my place. I had records which convinced me that most enterprises of this kind from one reason or another had failed and left the community worse off than before. So I discouraged the idea. But while there was increasing volume of our cooperative buying and selling there was also increasing friction. Rumors began that our merchant was going to run me out. So I went over to his store and spent the day, even went over to his house for lunch. We discussed many things that day. I had as a boy worked in a large mercantile establishment and had some ideas to share with him as to arrangement of stock and other matters. We were really getting acquainted and I was getting his point of view without giving him mine.

Finally before I left I told him that we could build a cooperative store at my place and that the result would probably be that we could break him, for since I had a salary I would not be under the necessity of getting one and could give my own time



to the business. Capital would be needed but that even without my knowledge enough money had been subscribed to insure the initial capital. He could cause me plenty of trouble but could not drive me out for I had a seven year contract and my supporting organization would stand behind me. He could injure me a great deal and I could break him but I had no desire to hurt him for I wanted him for a friend. We discussed future community possibilities, and some for expansion of his business. I told him that if he only had a farm where stock could be taken care of, he could collect many a doubtful debt, for whenever a man owed him and would be willing to pay the debt with a calf or pig, he could take care of it until it was ready for the market. I offered to sell him a farm joining the store property for an owner who had moved away and had placed in my hands for disposal this piece of property. A few days later the merchant acquired this farm. I showed him how we were beginning to produce tobacco in quantity as well as potatoes, and various kinds of livestock. I pointed out that with the changed methods of farming and the growing of so many new crops such as soy beans, lespedeza, alfalfa, and the like the soil was rapidly increasing in fertility and that stock raising would soon be a profitable business. Our chief difficulty at the moment was that we had no way of getting these products to market and very poor facilities for getting the things needed for these increased farm activities such as fertilizer, concentrated feeds, seeds, wire, roofing, fencing and the like. If a man had tobacco to sell, he had to get boxes and pack it very carefully and haul it to Sparta by wagon and then ship by rail to some market. If we got a car load of fertilizer we had nowhere to store it and every man had to go to Sparta the day the car came and get his fertilizer. I reminded him that as yet he did not handle any of these things as a regular part of his business, that our cooperative, to which he was so much opposed, might be able to use him to his advantage as well as ours. We could use him as the agent of our activities to his profit and at the same time save money for ourselves. The time had come when if we increased our cooperative business, we would have to have a manager. If he would be our manager, using his own facilities, it would not necessarily interfere with any business he was then doing. He was interested.

The proposition then was this: That he buy a truck which we would hire, leaving him free to use

it for his own hauling when needed. Up to that time he had hired his hauling done for his business did not warrant buying a truck. He would haul all our livestock and farm products to market and also whatever products we needed, such as feeds, seeds, fertilizer and the like. We would pay him the customary drayage for this service and would confine our business activities to wholesale trading. If we wanted a supply of roofing, wire, a keg of nails, a shipment of feed, or field seeds, or anything of the kind, he would get it for us and we would pay the bill on delivery plus the haul bill. Likewise with all farm products sent to market, the market agency would give checks to the owners of the commodities and upon delivery of these checks the haul bill would be paid. Any man desiring to sell his products direct to the merchant would still be free to do so on terms mutually agreed upon. All articles bought in retail quantities we would pay for at retail prices.

And so we began a kind of cooperative dealing. It has continued for over twenty years and now runs into a large annual turnover. The immediate result was that a much larger store building had to be erected and since then a small stone warehouse has been built. The merchant has not only seen his own business grow in volume but every farmer who either buys or sells in quantity saves money. It has become the regular way of doing business for the whole community. Now and then some man will have some product for which he wants immediate cash or which he is unwilling to risk to the general market, so he sells to the merchant direct. No man is made to feel that he is not loyal if he does.

There are still no membership fees nor even any membership roll. Anybody wanting to cast his lot with us can do so simply by leaving at the store a list of his needs. If he has a cow to sell, she can be included in the first load of cattle for the market in which there is room. Or if he wants a shipment of poultry feeds, that too can be got for him in the first load out in which there is room. Thousands of dollars every year are saved for the families of the community and the merchant who acts as manager finds it profitable also. During the busy season of 1942 it was necessary to engage additional trucks to handle the farm products of the community. All this in spite of the fact that we now have a county wide producer-consumer cooperative with a board of directors and a paid manager which occupies the large-

est warehouse in Sparta and which was the outgrowth of our cooperative plan at Blue Spring.

This cooperative effort at Blue Spring has done things for the community. It has all been so gradual in development that perhaps some of those in it are not aware of what has happened. But the stranger coming here can see fine cattle, hogs, sheep, brood mares, poultry, green fields in winter, well kept homes, barns, poultry houses. He sees a well ventilated and comfortable consolidated school to

which children are transported in buses. He sees also that the church owns not only a beautiful stone building for worship, but also a playground, a cemetery, a parish house and home for the minister, a garage, a comfortable barn for the church property and a farm. As he goes over the community he can see also a few farms whose owners have never bothered themselves about the church or the community program and that these farms are very much as they were twenty-five years ago. But these serve as reminders of what they also might have been.

## An Adventure in Handicraft

By ALLEN H. EATON

*Author of Handicraft In the Southern Mountains*

*From Mr. Eaton's Christmas letter, by consent.*

Nothing that I have encountered in town or country for a long time has excited me as much as John Ousta's experience with silk culture in an old two-story house in The Bronx. John Ousta came to America in the early 1930's from Turkey where his family had been engaged in silk culture for three or four hundred years, and he was a graduate of the National School of Sericulture in Turkey, one of the five schools of its kind in the world. His ambition was to see sericulture developed in his adopted country, and he knew it could be done. It was about 1936, I think, when he rented this old house in The Bronx, which will be condemned the day after he moves out, and started this miniature sericulture farm and factory. It is one of my favorite houses because I've seen so much that is wonderful go on there.

It was in the early spring, 1936, that John Ousta received his first shipment of silkworm eggs from his old home in Turkey, sent by mail, less than an ounce, perhaps 30,000 of them, which he hatched out at once feeding them on wild mulberry leaves, which grow quite abundantly here, and he brought to maturity his first generation of American born silkworms. He selected carefully from this strain some of the best eggs, and next spring, 1937, hatched and mated them producing his first native-born-of-native-parents American silkworms; "real Americans" he called them. They never knew where their grandparents came from.

Here most men would have stopped with a good

stock of cocoons and a supply of eggs to experiment with the next year (they can be raised only in spring here because the mulberry leaves must be tender). But John Ousta kept on year after year raising and supplying eggs to farmers in all parts of the country until these strains have now been raised in practically every part of the United States. We still have several experts who say that it can't be done.

But it was his next step that seemed so wonderful and led me to visit his silkworm project. Although not a machinist he built with his own hands a small reeling machine, and for the first time, as far as I know, reeled silk from American raised silkworms. This process of reeling silk from the cocoons we have been taught, and many still believe, can be done only by the Japanese, but John Ousta did it and he is certain—as I am now—that many Americans could do it.

The story which had caught my eye had been copied in several newspapers and hundreds of people wrote and several called on him offering to finance sericulture in America, but they are all much more interested in selling stock in the new venture than in raising silk, and that did not appeal to Mr. Ousta. He knew of previous efforts to start the silk industry in this country that had failed because stock selling rather than sericulture became the main objective, and he never did find the kind of cooperation that he needed. But to complete his demonstration he took the silk he had reeled on his home-made machine to the mill in Paterson where he had once worked and had them make it into

thread, dye it with American made dyes, and weave it into an American flag, about 24x36, as beautiful a flag as I have ever seen.

The more I learned of his accomplishments the more admiration I felt for this courageous and intelligent man who had been carrying on this demonstration, as he called it, at great sacrifice to himself and family, but in full confidence that he would be able to make it go some day. He never expected to realize much on it himself but he did think that sericulture could be made a supplementary crop for many poor farm families, to whom it would yield from \$100 to \$400 in money per year. I believed that with encouragement through the Department of Agriculture this would be quite possible, and I tried to get the government interested, but everywhere we encountered one reason after another why they couldn't help. I think the government had tried once and given it up, but the chief difficulty, it seems, is that no one in authority is interested in doing things in a modest or small experimental way, the way in which this kind of development should be started; to launch it on a large scale is, I think, unwise.

Finally Mr. Ousta concluded that developing it along handicraft lines and as a supplement to small farming would be a wise course to encourage. A little study convinced me that the bottle neck to such an undertaking was the reeling machine. That is a contrivance for getting the spun silk off the cocoon and into skeins such as Japan has been delivering to us in millions of pounds annually for years. I knew that I could have it twisted and woven by hand if we could once get the fibers into skeins. I asked him if he could make a small reeling machine that any competent farm family could run, that would enable them to reel a few pounds of silk each season and that could be sold for \$100 or less. He said he could, and he has done it. The fine silk fiber reeled on this new machine is exactly what we have been getting from Japan, and of course is one of the most beautiful, many think the most beautiful fiber in existence. The silkworms are neutral and will work for Americans, Japanese, or any other people who will treat them right. Some day people will be doing all the processes of silk manufacture on a handicraft basis, and by next Christmas I expect to write you of beautiful small silk fabrics made here from native-born American silkworms.

This spring several people chipped in, raising a fund of \$1000 which enabled Mr. Ousta to give

his whole time to developing a hundred ounces of first grade eggs. This demonstration came out beautifully and about 108 ounces of eggs are now in storage until next spring for whatever use can be best made of them. Having collected this fund I felt a responsibility for what was done with it, and followed the fascinating experiment as well as I could. Betty was able to give quite a hand in the sericulture processes and in helping to get a good photographic record; she, Mr. Ousta, and Mrs. Ousta, "Anna", have given me quite a short course in sericulture. The net results of the demonstration were beyond our expectations, adding to Mr. Ousta's record for resourcefulness and responsibility. The Department of Agriculture pronounces the new silkworm eggs perfect and I hope I can write you something interesting and encouraging about these eggs in the not too distant future.

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An article in the "Reader's Digest", March 1943, entitled "Mexico's Medical Revolution" tells how our southern neighbor, with rural problems similar to those of our mountain area, is solving its rural health problem. Graduates of the government medical school are asked to spend six months in a doctorless rural community, where they are required to set up a total health program under primitive conditions. At the end of the six months each writes a complete history of the community with emphasis upon health. This was the beginning of Mexico's medical revolution. After this internship in rural areas, many of the doctors settle in the assigned towns. To reach the poorer and more isolated rural areas rural field units have been organized which are made responsible for the public health in areas of hundreds of square miles. What Mexico has done through awareness of her health situation and adequate planning to meet it suggests the possibilities of what could be done for our mountain area. Recently the Georgia legislature considered appropriations to provide "country doctor" scholarships in the University of Georgia Medical School. The school would be allowed to select one medical student from each of the 52 senatorial districts to receive the scholarship. The student would have to agree to practice at least four years in some rural district designated by the board of regents after graduating and completing his internship.

## The White Spirituals

BY LEON WILSON

*President of the Old Harp Singer's Society*

As a part of this article I have described some treatments of our early folk-made hymns by contemporary, urban-minded musicians. The traditional song-art these publications dimly suggest, though a hundred or so years "behind the times," is far from being dead and gone, as doubtless many readers of *Mountain Life and Work* are aware. It may, however, astonish even those who have attended a singing or heard one described, to learn just how widely this music is still thriving.

These days of war and difficult travel will have slight effect on a people's art that has survived unchanged since the founding of the Republic. "We used to go to singing conventions on muleback: we'll do it again," declares a singer who says the war can't be closed in under five years. "There'll be a Fourth of July singing at Helicon, Alabama, whether the grass grows or not."

More deadly to our Southern folk-singing than any war dislocations are the debauching influences of the mass produced arts and the well-intended but mistaken educational efforts of the musically sophisticated.

Here, then, are some opportunities for hearing this music in 1943:

In Kentucky one might have gone to Benton the fourth Sunday in May to find the singers recreating the venerable melodies of one of the richest of all the "longways" hymnals: Singing "Billy" Walker's *Southern Harmony and Musical Companion*. The Benton singings have been held yearly, without interruption, since 1884. Out of print for many years, the *Southern Harmony* has lately been reproduced in facsimile by the Federal Writers Project of Kentucky and is thus at hand for new singers.

Enthusiasts in East Tennessee can find a number of singings through the summer in Knox county and those adjacent. The book used by the Knox County Harp Singers, *The Harp of Columbia*, went into use on publication in 1849.

Longest lived of the hymnals is called today, in its 1936 revision, the *Original Sacred Harp*. It is used in Florida, Georgia, Alabama, southern Ten-

nessee, Arkansas, Mississippi, and Texas. The count of its singers is not easily estimable; but some idea of its use can be gained from the fact that there will be in Georgia and Alabama this year about three hundred days of singing.

Big singings are those in Atlanta (second Sunday in September and Friday and Saturday before) and Birmingham (fourth Sunday in August and Friday and Saturday before). Under the leadership of George Pullen Jackson, author of *White Spirituals in the Southern Uplands*, the fullest account of this music available, the sacred Harp took root in Nashville in 1929. The convention is a two-day affair, the first Sunday and Saturday in October, with singers coming from as far as Atlanta.

1944 will be the hundredth anniversary of the *Sacred Harp* collection and there will be numerous commemorative observances. Singers at Double Springs, Alabama, recently indicated the desirability of a week long singing, to be called—one singer suggested—"The Sacred Harp Centennial Jubilee, or Musical Feast." "We'll hang loud-speakers out the windows and on the phone poles and we'll really put it out." The chaplain of the convention allowed that necessities for such a venture would be Grace, Grit, and Greenbacks, whereupon a singer drew cheers from the several hundred singers and listeners by calling out, "Mr. Chairman, they may ration Greenbacks, but they won't ration Grit and Grace!"

This is the kind of spirit that will carry the Sacred Harp into its second century, culturally isolated though it is. To the city- and radio-influenced, to the churchified and the self-conscious, the Sacred Harp (Read early American hymning) is "tacky." Give them instead the conforming junk epitomized in the spate of Stamps-Baxter publications.

The distinterest of the incompletely awake folklorist and the limited horizons of the "cultivated" city musician will be just as effective in killing out the Sacred Harp (Read early American hymning.) standards by the folk singers. Passive indifference



or non-recognition of value will be just as lethal as, say, outright contempt, because the country people sweat when they sing. The music deserves to last: WILL last—but not without singers who will meet it on its own level.

*Mr. Wilson adds to his article the following reviews:*

*Folk Hymns of America* collected and arranged by Annabel Morris Buchanan. J. Fischer & Bro., New York. 140 pages. \$1.25.

*The Old Boat Zion*, choral composition (S.A.T.B. & S.S.A.) by R. Deane Shure. Vocal score, 17 pages. J. Fischer. 20 cents.

*Play the Golden Harp*, (S.A.T.B.) R. Deane Shure. J. Fischer. 18 cents.

The fifty tunes in Annabel Morris Buchanan's *Folk Hymns of America* are of the gold and silver of our traditional music. They deserve singing wherever possible and they should come especially to the notice of singers and listeners who would be encountering their like for the first time. For these strongly curved, unaffected, noble melodies, many of them made of no more than five or six tones of the old church modes, invariably kindle response even in those not familiar with the musical idioms involved.

Wondrous Love, Windham, Bozrah, Morning Trumpet, The Hebrew Children, Pisgah, Poor Wayfaring Stranger (the latter a remarkably beautiful version of that haunting song)—these are creations that have endured on their merit, and they can easily, through this present collection, find new enthusiasts.

Mrs. Buchanan's choices are beyond criticism, but not entirely so are the harmonizations she has devised in preference to those of the old 'long-ways' shape-note hymnals whence come most of the tunes.

A collector-arranger of folk music is, in a sense, an explorer. His is the career of traveling and exploiting regions little known. He returns with trophies and gives us his evaluation of what he has discovered. Depending on his testimony, we do or do not book passage to see the new territory for ourselves. Mrs. Buchanan is a good explorer part of the way. She knows fascinating country when she sees it, and she has an eye for what will interest the stay-at-homes. But I think she fails when it comes to making us want to make the trip.

She doesn't do her discoveries justice; she is a little too cautious.

The attitude I am questioning is to be found in full strength in an earlier publication (\*) containing four of the arrangements printed here. The words are John Powell's, the italics mine:

"The aim in the present collection has been to give fine tunes, so presented as to be practicable for general use. New arrangements were necessary because, as they appear in the shape-note books, the hymns present difficulties for modern ears and modern singers: the air is always given to the tenor, many of the settings are for three parts only, the leading of the parts is more nearly akin to the earlier discant than to the later counterpoint and *although there are many beautiful and amazing effects, the result is too exotic to make a general appeal.*"

Mrs. Buchanan pushes forward similar notions: "The whole (traditional rendition of the shape-note singers) gives a somewhat weird effect, startling to unaccustomed ears; sometimes very beautiful." Then, with a thank-you to John Powell for "moulding my artistic standards in the study and treatment of folk music," she chops away the accretion of years of folk performance and with the "utmost care" provides "harmonizations acceptable to modern singers."

The worth of these attitudes is more debatable than our two explorers let on. It is my experience that the harmonizations of the hymnals are not at all exotic for general appeal. As a matter of cold fact, listeners given the familiar blindfold test seem quite ready to choose the hymnal arrangements every time in preference to the refinings of Buchanan and Powell. It is one thing to comment that the songs are startling to modern ears, quite another to emasculate them on the pretense that the 'difficulties' they present are not readily surmountable. Rightly, the hymns are praised by Mrs. Buchanan as an imperishable part of our folk music. Why, then, interpret the mere impact of novel sounds as a defect? Folk music receives wounds enough in the natural course of time and events that it could well be spared such chilly paternalism. The same effort could better be spent in developing new listeners and new performers for the music in its full, rather than adulterated

(\*) *Twelve Folk Hymns*, edited by John Powell; Fischer & Bro.

excellence—and before the music, still flourishing, passes from lack of support completely into the history books and arrangements.

Mrs. Buchanan has managed everywhere to smooth the surfaces and chink the cracks—to reduce the starkness, the energy, the boldness of her selections. One of the major achievements of the old writers was equality of musical interest in the separate parts: each singer with his own good furrow to turn. Too often in the present work the supporting vocal lines only support: they have consonance but not character.

The book has the strength of its fifty tunes; it has the weakness of failing to warn the reader that it isn't the last word, or even the next to last, in folk hymn collections. The centenarian *Original Sacred Harp*, towering above Mrs. Buchanan's efforts and including most of them, appeared in a revised edition two years before *Folk Hymns of*

*America*. Another treasure book is William Walker's *Southern Harmony and Musical Companion*, lately republished in facsimile by the Kentucky Federal Writers Project. If Mrs. Buchanan's collection stimulates singers to discover these books for themselves, and to share her enthusiasm for the fine old songs, then it is doing a big service for folk music.

R. Deane Shure's choral songs are entirely a different matter. Founded on similarly named songs in the *Original Sacred Harp*, they are so very "freely written" (Shure's words) that comparison with the models is fruitless. The particular melodies have not been reproduced, but the typical vocal line of the "white spirituals," the *sound* of them, is in each case the base for a sophisticated, up and going song. Highly singable, they should be welcomed by choruses interested in Southern idioms.

## Senator Thomas in Support of His Bill to 'Level Up' School Support

"It is by no means sufficient, important as it is, that we merely try to provide schools for these neglected people now that the crisis is upon us.

"Illiteracy, the product of educational neglect, must be stopped at its source, and that can be done only by giving educational opportunity to the children—all the children of all the people of America.

"Some persons seem to think that every state could support an adequate school program without unreasonably great effort.

"They are mistaken. If Mississippi were to maintain as high an educational standard as that maintained by Delaware, it would have to make more than twelve times as much effort as that made by Delaware.

"Such states as Mississippi, Alabama, South Carolina, Arkansas and Georgia cannot possibly from their own resources maintain educational programs for their children comparable to the educational programs maintained in such states as New Jersey, California, New York and Delaware.

"Obviously, without financial assistance many states cannot provide suitable educational opportunities for every child."

"Can a state hire teachers at an average salary of \$559 a year and expect them to be as competent

as the teachers employed by another state for \$2,604 a year?

"In addition to the general need of partial equalization of educational opportunities among the states, the need for more funds for Negro schools has recently been brought into sharp focus by the decisions of the federal courts that under the constitution no discrimination on the basis of race or color may be made in the payment of teachers' salaries."

"To provide equal salaries for all teachers having the qualifications and responsibilities, it will be necessary in many of the states to lower the salaries of white teachers or to curtail the present school program or to obtain adequate federal aid.

"Obviously the third possibility is the only socially constructive one."

"Aside from the fact that, like you, I am very proud and happy to meet here tonight to honor the President, I have a special reason for being particularly happy to speak to you tonight. It is the first time since I came home that I have been asked not to speak about that evil, criminal maniac called Adolph Hitler. Tonight is the first time I have had a chance to speak about a decent, sane, and honorable man."—W. L. SHIRER.

## The Consumer Goes to War

The most serious question on the home front is that of rising prices, which means inflation and the cheapening of every purchasing dollar, which, in turn, means either higher wages or lower standards of living for the toiling masses, and worse, it means greater hardship for all those millions who get small wages (40,000,000 are still below the "bread line" income), those whose income is fixed, and great numbers whose wages and salaries will not be increased.

Caroline F. Ware, who wrote a remarkable pamphlet in 1934 on *The Worker Goes to Market*, has now written a book entitled *The Consumer Goes to War* (300 pages. \$2.00. Funk & Wagnals Co.). She explains all the war time devices for helping win the war, for wise buying, conserving health, efforts at price control and beating inflation, rationing and all that. Special emphasis is given to ways and means of production, community cooperation and "house-keeping," wise buying, repairing under priorities and how all things can be made to count for "Democracy at Home." She advises less luxury, no installment buying, no travel unless absolutely necessary, fewer styles and models, no extreme overtime work, a "live-at-home" that is, victory gardens, etc., where possible, and, above all, cooperation as a way of democratic living. But she does not stop thus with a most valuable handbook on the consumer in war time. She talks about the ruin to the democratic way of life in race prejudice, autocratic business, bureaucracy, racketeering and a hyper-individualism that exploits. Labor, business, farmers, the professions etc., organize, then each "seeks his own" and pressure groups battle for advantage, the consumer always paying the bill. Yet the consumer is Mr. Everybody; he alone is all the people. So, he too must organize, cooperate, make himself the end and aim of activity at both the polls and the market place. He pays all the bills and when he has the cash to pay producers prosper.

Uncle Sam buys goods by tens and hundreds of millions, but he does not do it blindly. He has invested some \$2,000,000 in a Bureau of Standards where things to be purchased in the competitive market are tested for quality. It covers everything from typewriter ribbons and electric bulbs to trucks

and other heavy machinery. Both quality and price are considered in buying.

Our Uncle Sam aims to buy wisely; so he maintains a Bureau of Standards. There chemists, engineers and all sorts of experts examine thoroughly every article for which our Uncle spends our money, then purchases on the basis of quality. But our Uncle's courts forbid him to publish his experts' findings for you and me. We must still buy on the old formula of "Let the buyer beware," or, in other words, "be your own judge of quality," which, in modern markets, is, with their tens of thousands of articles, about as sensible as doctoring your children by "granny's" formulas. Consumer's Union does for those of us who join, the same thing Uncle Sam does for his shops and offices; it employs experts to examine and report to us on quality and Consumer's Reports tell us what they find. It now has more than 80,000 members who are glad to pay the \$3.50 per year to get the "low down" on quality. At the end of the year a *Buying Guide* is issued, carrying all the essential facts in the year's reports. A weekly bulletin called *Bread and Butter* is also published at .50c per year, or, with the Reports, the *Buying Guide* and a membership at \$4.00. (17 Union Sq., New York City).

The Office of Price Administration allowed canners of soup to increase their price on condition that they would increase the solid matter and decrease the water content of their cans. Price increases amounted in some cases to as much as thirty to forty per cent. Consumers Union sent their technicians to purchase cans of soup on the open market and test them to see if they were fulfilling the condition. They found that in certain soups, which are the most widely sold single brand, there was little or no increase in the tomato solid, though the soup was thickened with some other material. In a highly advertised chicken noodle soup they found the increase in chicken content was 4-10 of an ounce per can. They estimated that this added one-half a cent to the cost of canning while the increase in price was from four to five times that amount. This is a prime example of the work done by Consumers Union for its membership.

The New York Times said that according to evidence produced before a Federal grand jury eye

glasses ordinarily costing \$20.00 could be profitably made and sold for \$7.50. Mountain workers know this very well because through health funds furnished by benevolent organizations scores of children have obtained glasses at such a price with the help of benevolent physicians who usually donate their own technical and professional services in fitting the glasses. It was charged before this Federal grand jury that four large optical or spectacle making concerns, through the use of patent monopolies, were enabled to practically treble the cost of eye glasses to the people.

Many believe that an optometrist is not professionally competent to fit them with glasses. The great medical cooperative in Washington, D. C. employs an optometrist to make preliminary fittings. He sends the patient to an oculist, that is, a trained physician who is an eye specialist if he finds the patient needs such skilled examination. The optometrist usually saves the patient the excess cost. The committee on the Cost of Medical Care warned the public that the controversy between oculists and optometrists was largely phoney. This committee advocated that the two groups cooperate and divide their labors on a scientific basis.

An organization known as The Association of University Optometrists advocates "consumer education programs which warn against shady practices, bring about reforms to make 'Vision for Victory' a reality". They have established a schedule of fees which discards the usual mark-up of from three to six times the necessary cost of spectacles. Millions of the poorer folk of the land go without eye glasses because they are too poor to afford the expense so often involved in securing them.

The movement to reduce the number of sizes and types of packing devices is a step toward saving. For instance, there were 65 different sizes of jars and glasses for food. A committee representing consumer, distributor and manufacturer got together and agreed to reduce the number to 16. *Consumer's Guide* reports that "some 160 recommendations for simplified practice are now in operation." They cover paper packages, glass bottles, cans, surgical dressings, etc.

*Consumers' Guide*, a monthly bulletin, free for the asking from The Department of Agriculture, Washington, D. C., is an invaluable help to those interested in consumer problems in these critical days of rationing, food production and war econo-

my. Here are some sample titles from the June number: "I am a Consumer," "Banish Those Bugs," "Shopping is War Work Now."

### *Insuring the Grade of Textiles*

"Mrs. Housewife, when she buys textiles either by the yard or in ready-made garments, may have a simple and accurate guide as to the colorfastness of the material if the Federal Trade Commission's proposed trade practice rules on labelling of colorfastness of textiles successfully weathers the storm of public hearings."

"These proposed regulations, providing 'comprehensive trade practice provisions to the end that misunderstanding, confusion and deception of purchasers and unfair or deceptive acts may be eliminated' . . . will, with small exception, win the acclaim of consumers everywhere. They have already been supported, in preliminary hearings held last April, by the Consumers Division of the Office of Price Administration, the American Home Economics Association and the American Association of University Women."

"Briefly, the regulations call for uniform labelling of textiles in respect to their resistance from fading whether in the laundry, exposure to light, perspiration, dry cleaning, rubbing or gas fumes. The relative colorfastness of the material tested by government-approved methods, will be expressed in Grade A, B, C and D terms of quality, with an approved descriptive phrase." Beatrice Scharlet, for Co-op League News Service.

COOPERATIVE DISCUSSION CIRCLES, a guide-book on the organization and leadership of discussion groups; a pamphlet of 24 pages by Carl R. Hutchinson, Educational Director for the Ohio Farm Bureau Cooperatives, 246 N. High St., Columbus, Ohio, 10c. The Ohio Farm Bureau Cooperatives have followed the Swedish Cottage Circle plan and have hundreds of circles meeting in homes of the farmers throughout the state, studying the cooperative movement and its principles. This valuable little discussion outline is designed for leaders in such discussion circles.

"Consumption is the sole end and purpose of all production . . . the interest of the producer ought to be attended to only so far as it may be necessary for promoting that of the consumer." Adam Smith.



## Cooperatives

One of the largest single experiments in agricultural cooperation is the great La Laguna Project in Mexico. When Madero inaugurated the revolution in Mexico 30 years ago a few hundred wealthy families owned 80 per cent of all the tillable land while millions toiled on their great plantations as serfs. President Cardenas carried to full fruition in this and other like projects the promise of the revolution for the division of the land among the people who actually tilled it, thus freeing them from serfdom to independence. About 2,000,000 acres are now under cultivation in the La Laguna district where some of the richest irrigated land of the republic is located and where consequently the great plantation owners reigned supreme. Their lands were not confiscated but expropriated, leaving each of the great owners a smaller plantation, while the remainder was divided into family farms. Irrigation was provided by government dams from two rivers flowing through the valley and a bank of credit was set up through which the new independent farmers could get a start. Mexico's economy is still agricultural, but it does not produce enough food to supply a living standard for its millions. This is not because there are not enough resources but because of the big plantation system which still plows with oxen and pays the peon a miserable wage. La Laguna has had its failures as well as its successes. The peon who had always worked under orders had to be taught how to manage his own affairs. The old landlord put every obstruction possible in the way of success even to the extent of mob action, destruction of property and in some cases assassination. But now that water is plentiful and the people are learning, the average income for the families farming in those cooperative undertakings is from four to five times what it was five years ago when the project was inaugurated. Their children now have schools; they buy and sell cooperatively and have organized social-medical care. Thirty-two thousand families are enjoying this improved way of making a living through independent, democratic rights and cooperation.

A century ago 98 per cent of the farmers in the United States owned their own farms. Today only about 50 per cent of them hold title to the land

they till, and mortgages on that 50 per cent equal half the value of their farms. Fifty years ago in Denmark only 45 per cent of the farmers owned their own farms, but today in that little commonwealth where 90 per cent of the farmers belong to cooperative associations and the adult education program is at its zenith, 97 per cent of the Danish tillers of the soil own their own farms.

One of the most remarkable cooperative successes is that of the Sydney Society in Nova Scotia. It started with an investment of \$3,500 and at the end of four and one-half years had done a total business of \$900,000. It has paid back in dividends some \$50,000, besides accumulating \$75,000 in goods and facilities.

One of the crowning outcomes of the present benign administration of Indian affairs is the organizing of cooperatives by the Navajos in Arizona. They now have several cooperative centers and they employ white managers for the time being with Indian clerks and helpers, but plan to teach Indian managers in due time. They recently dedicated an \$8,000 store and cannery. An irrigation project watering some thousands of acres is expected to greatly increase farming operations and at the same time the volume and the value of the cooperative business by supplying seed, etc., to those who will cultivate the soil. Observers believe that the old trading post managers, some of whom have already been employed as cooperative managers, will in time pass out of the picture and the Indians will be managing their own business.

One of the most successful college cooperatives is at Oberlin, Ohio. It has now expanded beyond the campus and takes in citizens. A sudden expansion took place in the early autumn and sales in October amounted to \$6,764.00—almost double that of last calendar year. They have put in a grocery department and large sales from groceries, dairy goods and from the dry cleaning service brought to the membership, now numbering four hundred consumers, dividends in the one month of October of \$740.00.

The rural electric administration now furnishes

power to more than one million farms in forty-six states and territories. There are 796 of these rural electric systems furnishing more than \$50,000,000 worth of light and power to rural people hitherto largely denied this boom. The R.E.A. has advanced \$359,000,000 to these co-op and municipal electric organizations of the people and they are now more than \$7,000,000 ahead on their repayment.

Seventeen local cooperative organizations in the Texas Panhandle some years ago organized the Consumers Cooperative Associated. Today ninety local cooperatives purchase through this wholesale and the volume of business is around one million dollars per year. Gasoline purchases for the year 1942 alone will approximate twelve million gallons.

Cooperative-minded folk around St. Paul operate through a farmers' union central-exchange. They have recently voted to build or purchase a million dollar oil refinery. This exchange, organized with an investment of only \$525.00, has now grown to \$1,500,000.00 concern. The consumer savings for 1942 will run close to \$400,000.00. They now have under consideration a factory to make binder twine, fertilizer and animal feed, also grease and paint. Their sale of farm supplies amounts to about \$700,000 per month. They have several regional warehouses as well as a central in St. Paul and serve farmers across the state of Minnesota and the Dakotas.

The farmers' Union Grain Terminal Association in the wheat growing section of Minnesota and border states made net return earnings for its farmer members of \$600,000 in 1941 and something like \$700,000 in 1942. They not only market wheat but process it into both flour and stock feed. They handled 45,000,000 bushels the past year and sold their members nearly \$8,000,000 worth of farm supplies.

At Murfreesboro, Tennessee, is the largest cooperative dairy in America. It has 2,400 farmer members, makes butter and cheese and sells from coast to coast. Last year they sold a million and half pounds of butter.

This Rutherford County Cooperative Dairy started thirty years ago. It now has about 3,000 members. It started with forty-seven producers. It has had its ups and downs but annual sales now amount to near a half million dollars. The county

had few cows when it was organized but now has more than 30,000 and dairying is its greatest single industry.

Roger Babson says the coops are capable of spreading like wild fire. The National Education Association reported that "America is slowly becoming cooperative minded, slowly but surely coming to use intelligently the term producer, consumer and cooperative and to adopt for practical use some of the principles these terms imply. They advocate the teaching of cooperation, not in special courses, but as a part of all other courses where the practical things of life, of economics and sociology are taught. They say "integration of the curriculum as a whole with the study of cooperatives as an integral part should be the goal."

In Madison County, a mountain county in North Carolina, draft rejections amounted to thirty-eight per cent of all those examined. Defects of eyes and teeth, hernia and deformities accounted for four-fifths of these rejections. Back of it all doubtless was malnutrition, the lack of health education and a practice of preventive medicine. This is an illustration of conditions in many mountain areas. If there were no better plea than manpower Uncle Sam should provide health education, preventive medicine and adequate medical care for that one-third who are "ill fed, ill housed and ill clothed,"

Bishop Grundtvig, says Francis Hackett in his book on "I Chose Denmark," did not organize cooperatives, but through his folk schools taught that to be a good community man was vastly more important than to be a good reader of Latin and Greek. That is, "He founded a philosophy that later found a natural expression in cooperatives."

One of the most vital problems usually met with when people of low income meet to organize a cooperative is that of credit. With little cash and accustomed to having credit extended at their stores they almost invariably wish to have their new cooperative do the same. It usually results in financial losses and oft times in disaster. The emphasis of cooperative leaders is that there shall be no credit extended by the cooperative retailers, but that, if necessary, credit unions be established to take care of the situation. The great central cooperative

wholesale of the north country has organized a finance company to provide capital and promote the insurance of installment credit buying by cooperators.

In Saskatoon, Canada, several large cooperative associations have united to purchase farm machinery cooperatively. It will be a million dollar affair and serve farmers in three provinces of Alberta, Saskatoon and Manitoba. Another million dollar cooperative undertaking is up in North Wisconsin at the head of the Great Lakes, a dairy cooperative which is now going to branch out into the drying of eggs for our Uncle Sam's army.

In an effort to help the 2,700,000 low-income farmers whose productive capacity is not fully utilized because they are on poor soil, lack credit or scientific training in farming, the Farm Security Administration has organized something over 17,000 cooperative services through which farm machinery, pure bred sows and other instrumentalities for better farming and greater production can be secured. The farm tenant purchase program is a great help as is also their effort to relocate some of the poor soil farmers on better soil. Their greatest service is that of loaning money to farmers who have no credit and insufficient finance and to rehabilitate their income through instruction in scientific farming and by expert help in marketing. Nothing is more fundamental to the program than their cultivation of cooperatives: 10,500 of their clients are sharing heavy machinery and over 5,000 have been provided with pure bred stock.

One of the most fertile sources of ill health, child delinquency and all the other evils that follow poverty is the slum dwelling. In no section of the country are there so many as in the South, where the cabin of the poor, both white and colored, might be called slums in the country. A survey disclosed that one-fourth of the tenements in Southern cities are without separate baths and toilets. The poorer type of private home is often a hovel and at the best usually does not possess modern equipment in terms of water and light. The Housing Administration has erected tens of thousands of model apartments and separate dwellings in American cities, a benign movement that was stopped by the coming of the war, but which we hope will be started again

once the peace is won. Building houses cooperatively is one of the most difficult of cooperative enterprises because of the amount of money required, the long-term nature of the investment and its payment. In Madison, Wisconsin, a colony of 22 houses has been erected cooperatively, the funds being furnished by the housing authority and through the sale of 5% accumulative preferred stock. Students at the University of Wisconsin have also erected cooperative dwelling arrangements. At the University of Michigan there are eleven cooperative houses for students. Room and board is furnished for much less than around the campus through the additional help of cooperative purchasing. In St. Paul 24 cooperative houses have been built and as many more in Minneapolis. At the University of Missouri a group of student houses, christened with the Missouri colloquialism "Show-Me" is saving students several thousand dollars per year. Cooperatives have found that the small contractor is most economical and that through cooperation their houses are better built, contain better material and workmanship than houses built by the speculative, sell-as-you can method. It is, of course, the well known cooperative story that people who do for themselves do not tolerate poor workmanship, poor material or speculative financing.

*Murray Lincoln, President of the great Ohio Farm Bureau Cooperatives and of the National Cooperative League, says:*

"The Cooperative movement is one of the most purely democratic means of economic and social adjustment which has yet been developed on our national and international scene. It has never entered any community or country in any radical, extremist, or revolutionary manner. It serves as an antidote to communism and fascism because it removes the conditions on which it thrives. It is basically a self-help movement which offers the people themselves opportunities for conservation, self-expression, mutual responsibility—co-operating together in working out their social and economic problems."

"Co-operative buying and selling is now more and more widely taken for granted as one of the very best and most efficient ways to distribute (that's a fancy name for selling) the manufactured goods and the food produced in such magical pro-

fusion by modern machines and modern scientific methods.

"What is not so clearly perceived is that the Cooperative movement is much more than just a very efficient and economical way to sell more goods to more people. Once again, human life is too complex, too many-sided to label any activity from only one of its aspects. What human beings do is always human, hence is humanly good or humanly bad, as well as efficient or the opposite.

"Luckily for us the movement for cooperative buying and selling has been carried on so long now that there is no lack of practical, specialized experience about how to make it work. The century of experimenting has been on just the moderate-sized scale which is the right one for the beginnings of new efforts."—*Dorothy Canfield Fisher.*

#### THE DELTA AND PROVIDENCE COOPERATIVE FARMS IN MISSISSIPPI

Sherwood Eddy reports as follows on the Delta and Providence Cooperative Farms:

Six and a half years ago, the Delta Cooperative Farm was purchased and organized as a Producers' and Consumers' cooperative. Two years later, the Providence Cooperative Farm was added, primarily in order to provide land better adapted to diversified farming and livestock, and to escape exclusive dependence upon cotton as a cash crop. On the latter farm, in time, a dairy, pasteurizing plant, beef herd, and poultry flock were built up. During these six years, the government itself has made notable strides toward the solution of the tenancy problem through the establishment of some twenty-seven cooperative farms, with a total acreage of 145,000, some of them similar in principle to our own cooperatives, but far excelling them in capital, land, equipment, and management. These and other types of government work of the Farm Security Administration have brought economic succor and independence to millions of the class we sought to help.

With us, the picture has changed since the declaration of war. Many white sharecroppers now face greater opportunity at high wages in industry, and the income of both white and colored workers who remain in agriculture has increased. While thus decreasing the necessity of providing work and security for such members of this class as we could,

the war has at the same time increased the difficulty of maintaining two separate farms a hundred miles apart, because of shortage of tires and other necessities, and the loss of workers to military service. Facing these changed conditions early this year, the trustees determined, with the approval of the members of the farms involved, to sell the first farm at Rochdale in order to concentrate our efforts on the second farm where both agricultural factors on the land itself and social factors in the surrounding community give promise of greater ultimate success. Our aim is not to contract but to expand our work where the need and opportunity are greatest.

Both farms have been maintained as genuine producers' cooperatives, in sharpest contrast to the sharecropping system from which their members came. During the last year the members of the Delta Farm have provided their own store manager and farm superintendent from among their own number, and, except for the part-time services of a bookkeeper, have received no help from anyone outside their group. By vote of the members themselves, the cotton crop is produced individually and is marketed by the producers' cooperative through a cooperative marketing association. Half of the proceeds goes immediately to the individual members, and half to the producers' cooperative, which applies it to taxes, depreciation, and all overhead expense, and returns the balance, if any, to the members as dividends. This system, which provides for mechanization and large-scale cultivation of feed and cover crops and entire farm administration within the cooperative framework, and which at the same time develops initiative and responsibility, stands as the very antithesis of the sharecropping system which we oppose, and has met an enthusiastic response among our members..

Just why the twin pine trees should be the emblem of the Cooperative League of the U. S. A. is not clear until explained by its creator, Dr. James D. Warbasse, founder of the League. He says the pine tree is an ancient symbol of endurance, typifying the perpetuation of life. He put two together to symbolize cooperation. The roots of the pine form a circle in the earth which was a symbol to the ancients of eternal life and typifies that which has no end. The circle was made to represent the world whose welfare and that of all the people therein depend upon their cooperating for the common good.



## How Virginia's Rural Life Makes Progress

The Extension Division of the University of Virginia, at Charlottesville, publishes *The New Dominion Series* of leaflets dealing with adventures in better rural living. They will be sent free from above address upon request. Here are a few of the issues.

No. 1 "Albemarle Considers County Affairs": The story of rural community forums to discuss county government and other things of community interest.

No. 3. "Building Morale While Feeding Children": The story of how public school teachers used the lunch program to interest and to instruct parents in gardening to help the school lunch.

No. 4. "Planning Tomorrow's Community": How a rural community studied itself by having school children visit homes with questionnaires, then trying to plan for better living on basis of the facts gathered.

No. 6. "Coordinating Community Efforts": How 100 progressive citizens made first-hand studies of youth delinquents, housing, etc., in their town, then interested clubs and other community organizations in doing something constructive about it.

No. 9. "Supplementing Farm Income": How 475 handicraft workers in eighty-four Virginia counties were organized to standardize and pool their handicraft for sale. Income averages under \$10.00 per month per worker but even such sums are a large addition to the low income of most of the families.

No. 13. "Ironto Cooperative Cannery": The story of a cooperative cannery organized by mountain side farmers, resulting in greatly increasing their income (told elsewhere in this issue.)

No. 14. "A Rural Health Program": How a rural public health program in a three county unit reduced the number of cases of malaria, dysentery and typhoid to one-fourth in an area where more than one-half of the families could not afford medical care.

No. 15. "Farm Women Go To Market": How a group of thirty farm women set up a street side market for their home surpluses in 1930 and now sell \$50,000 worth of home made food and articles annually.

No. 16. "Wanted—Diversified Farming": How

a group of farmers' sons in a rural high school agricultural vocational class started a cooperative to sell their one crop tobacco and expanded into a diversified farm program greatly to the profit of their families.

No. 19. "Communities Carry On": An up-to-date summary of progress in the various projects whose story is told in this New Dominion series.

No. 21. "Poultry for Profit": The story of how a community in a "cut-over" timber area turned to chicken raising and found the price received left them in debt for feed, then organized a cooperative dressing and marketing association and now ship 13,000,000 pounds of dressed poultry per year at a profit.

No. 22. "Pine Grove Health Program": The story of how a church rural settlement center (Episcopal) inaugurated a clinic on a basis that the poorer families could pay and made such a success of it that other such centers are following suit.

No. 24. "A Home Grown Library": How the consolidated school in a rural town of 687 inhabitants, serving a fifteen mile radius has collected a library of several hundred volumes of good books and set the whole community to reading.

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"Not only does our future, and probably the world's future, depend on our ability to fight straight on through to victory, it depends as well on our ability to think straight through to the end of the war and afterwards." Elmer Davis, Director of War Information.

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Any attempt to produce blood lust or hate is foreign to the British temperament, and any attempt to produce it by artificial stimulus is bound to fail, as it did in the last war." General B. C. Paget, Commander in Chief of British Home Forces.

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Without the utopias of other times, men would still live in caves, miserable and naked. It was utopians who traced the lines of the first city . . . Out of generous dreams come beneficial realities. Utopia is the principle of all progress and the essay into a better future.—ANATOLE FRANCE.

## Dr. Arthur E. Morgan on Social Change and Reform

Some regions are afraid to undertake reforms. They are like the suit of clothes that is too bad to hold the patch. Given freedom of education, I trust the aggregate intelligence of the people. Self-help is synonymous with democracy.

Christian people in general have not been sufficiently sensitive to the inherent demands of the Christian view of life. In consequence, they have been too ready to resent the application of a Christian critique to their own social standards and practices, and too quick to acquiesce in excuses for regarding radical remedies as impracticable.

Those who are ready to make good their own prosperity however they may injure others in the process will be quick to take advantage of a disturbed situation, whilst the disappointments and delays which must accompany the period of readjustment will bring strong provocation to many. Sharp conflict might thus arise between aggrieved masses of the unprivileged on the one hand and alarmed and militant economic powers on the other; and if this situation were not wisely handled it might lead to such revolutionary or reactionary folly as would bring immense loss and suffering to all classes of the community.

It is now widely recognized that the free play of economic forces does not secure a wise distribution of either capital or labor or the profits of industry, as it was once expected to do. On the contrary it produces chronically the paradox of poverty in the midst of plenty, rivalry to the verge of war, sabotage of plant and production by industry itself, and the degradation of men through squalor and unemployment to an extent which affronts our sense of the dignity of human personality. It is therefore coming to be seen that it is wrong to leave the supply of essential human needs to the chance of their being satisfied as a mere by-product of industrial and commercial processes governed primarily by other considerations. The satisfaction of these human needs must rather be given the place of paramount importance in the planning of industry as a whole.

We know all too well how the best practical programs can be whittled away to almost nothing by successive concessions to vested interests unless

they are pursued with the rigour and energy that spring from strong and clear conviction.

Religion, Education and the Arts have their parts to play in making both rights and responsibilities convincing to the public. Industry, agriculture and commerce have their parts to play in providing the material basis for their realization. Legislation has its part to play in encouraging agencies which will promote these rights and prohibit practices which would make them nugatory.

It is unjust that necessity should exist side by side with superfluity, or that industry should be wilfully restricted when men go in need of its products.

The pre-war minimum standard of life and education was out of all proportion to the wealth-producing capacity of the community and to the resultant possibility of releasing human energy for cultural pursuits.

The just demand for a "living wage" will never again be ruled out of court on the plea that this may be "more than the industry can bear."

Belief in the inherent worth of every individual person is the basis of our democratic view of life. Every man should be free to be himself and to develop his native gifts, so long as he does not deprive others of the like freedom and opportunity.

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Michael Fairless in *The Roadmender* tells of a child from the slums who, after listening to the spell of organ music, put up his face to be kissed by the hardened old organ-grinder. The old man swore at the child and struck him a blow, at which the child ran away in fear. A few days later the organ-grinder met with an accident and lay for days in a hospital, where he was all the time haunted by the memory of that little upturned face. As soon as he was well again he went in search of the little child who had tried to kiss him, playing the tunes which always drew little children out of the alleys to his organ. He never found the child whom he had repelled—but in his loving search for him, he became kind and gentle, loving and noble in spirit, and the author of the book says of him, "*He saw the face of a little child and looked on God.*"—From Christian Evangelist

## Among the Books

DEVELOPING A HIGH SCHOOL CURRICULUM BY PAUL R. PERSE—AMERICAN BOOK COMPANY—1942

Ordinarily this would be the last book on secondary education one would review for education, or sponsors of education in the Southern Mountains. It is a high school curriculum developed in a problem area of Chicago.

But the human problems of depressed areas, where the traditional pattern of education is inadequate, are common to the mountain areas. Pupils with a sense of inadequacy, parents not identified with the school program, problems of civic attitudes and health, home and community, individual adjustment of democratic living, relation with adults, run through rural as well as city schools. The solutions as worked out in Wells High School will not be those of Horse Creek; but the approach and principles are similar. The author is not writing to tell how to do it but to report on how it was done.

The approach of the social engineer needs to be the attitude back of our mountain schools. The personal relations, realistic thinking, functional program with the community idea at the heart of the planning—are the basic principles about which the study is developed.

The conclusion summarizes certain principles that will guide the community school of tomorrow. These are summarized in phrases at the risk of misrepresenting the author's ideas.

1. "Long view planning."
2. "Established and frontier educational principles."
3. "Knowledge utilized."
4. "Working agreements with community agencies."
5. "Democratic participation in shaping school policies, preserving emotional stability of teachers."
6. "Flexible, inexpensive buildings with a variety of settings."
7. "Staff consistently analyzing the demands of society."
8. "Working materials provided by commercial, government, and social agencies; activities of human, plant, and animal living to replace the artificial materials of learning."

9. "Democracy in administration: stimulating learning experiences."

In the light of the effort of the committee on surveys of appraisals to find a means to study the relations of schools to the community this case study offers an interesting series of items and experiences against which our schools might make comparisons.

Incidentally, amidst the discussion of method versus content this book illustrates the fact that method becomes content by providing an experience. It is a way of doing it and tells how it was done at Wells High School in Chicago.

For those who are interested in testing programs the experience of the guidance program is well worth reviewing, for Wells High School is concerned with the measurement of individual progress, helping students to study themselves and their capacities and instructing the teachers on how to use the knowledge derived from tests in assisting the youth to find their place in life.

I found the book interesting and stimulating after having begun it with the expectation of reading just another textbook on the secondary school curriculum.

FRANK C. FOSTER,

THE "EIGHT POINTS" OF POST WAR WORLD REORGANIZATION, A "Reference Shelf" book, compiled by Julia E. Johnson. Vol. 15, number 5 of the series published by The H. W. Wilson Company. 126 pages. 90 cents.

This is a current number of the invaluable "Reference Shelf" series Julia Johnson has compiled on all sides of social questions, both for personal information and for group discussion. It gives the reader basic material on the several studies, pronouncements and movements working for the organization of a peaceful world and includes essays by several noted authorities on the "Atlantic Charter" and on other things necessary to the making of an end to war. Cynics may criticize because only fundamentals are prescribed in the Eight Points but they forget that the Sermon on the Mount and the Declaration of Independence provide no constitutions or legal processes but did beget them. The ideals must come first, the acceptance of prin-

ciples must precede systems of organization. Those who would like to find "multum in parvo" for an understanding of this most vital issue will do well to read and to study this little book.

CHRISTIANITY AND SOCIAL ORDER by the Archbishop of Canterbury.

This little ninety-five page paper-covered booklet is a Penguin special. It is published by Penguin Books, Inc., at 300 Fourth Avenue, New York City, and is an American print of the English series covering many interesting and vital scenes at this low cost (25 cents). Americans who have visited England and France have been rather astonished at the way in which they will publish very important books in stiff paper-back covers at a fraction of what we pay for them in this country. A catalogue of those available in America can be secured by dropping a postal card to the publishers.

The naming of Bishop William Temple as Archbishop of Canterbury by Churchill was a notable concession to progressive English political, social and religious groups. He won his way first to British and then to world's wide attention through sheer ability. Those readers who know Bishop Francis McConnell know of his type. Keen of mind, simple and democratic of habit, deeply interested in the social welfare of all the people, he does not hesitate to speak out without regard to anything but the usefulness of his message. The fact that he is the head of the great English established church does not in the least make him a mere trustee of institutionalism.

In this little booklet he discusses "The Role of Christianity in the Establishment of a World Order Based on Freedom from Want and Freedom of Thought." In other words, he puts out an able exposition of the four freedoms of President Roosevelt, of the principles of the now famous Malvern Conference and of all those progressive and social minded Christians who would like to see the church become a major influence in the building of a better world, where there would be freedom from want and fear and an international association that would guarantee the people of the world against a repetition of the awful tragedy through which we are now passing.

Readers deeply interested in the background of

the present war will be greatly enlightened by sending for the following four pamphlets issued by the Smithsonian Institution, Washington, D. C. They will be sent free of charge so long as they last.

"Origin of the Far Eastern Civilizations;"

A Brief Handbook.

by Carl Whiting Bishop, 53 pages.

"The Evolution of Nations";

by John R. Swanton, 23 pages.

"The Peoples of the Soviet Union;"

by Alex Hrdlicka, 29 pages.

"Peoples of the Philippines";

by Herbert W. Krieger, 86 pages.

Those interested in the good neighbor policy and especially those who have a missionary interest will find the following five titles very informing and interesting. They are published by the missionary education movement, Friendship Press, 156 Fifth Avenue, New York, at twenty-five cents each, paper bound. The current protest of the Roman Catholic Church leaders against Protestant missions in South America makes these booklets all the more timely and informing. It is strange that our Catholic friends should protest Protestant work in lands where they are in the majority while themselves pushing their church's propaganda in every land where the Protestants are in a majority. South America is the land of tomorrow in the Americas, and the good neighbor policy is one of the most dynamic factors in creating a progress there that will help them to become a melting pot for the millions who might find a haven of peace and a chance at a new livelihood after the war and escape from the devastation of Hitler's barbarism. A great need there, too, is a bringing of new light and life to the millions of Indians who have not yet felt the benefit of civilization or the light of Christianity.

"Outlook in the West Indies";

by Edward A. Odell, 80 pages.

"Outlook in the River Plate Region";

by Hugh C. Stuntz, 64 pages.

"Outlook on the Western Republics";

by Jay C. Field, 64 pages.

"Outlook in Brazil";

by Eula Kennedy Long, 64 pages.

"Outlook in Mexico";

by Alberto Rembao, 64 pages.



THE BIBLE IS HUMAN, A Study in Secular History. By Louis Wallis, 330 pages, \$2.50. The Columbia University Press.

This is the third book Louis Wallis has written treating the history of the Jews as we would the history of any other people. It is a scholarly book and not easily read, but repays the toil it takes. He finds a people living their life across centuries just as other people lived it, the incidents of their history rooted in secular things, though their literature reached out toward the divine. In it the Bible becomes the story of the search of a people for God and their discovery of Him in social justice. As they struggled against the nation's enemies without and their oppressors within, they accumulated out of their experience that amazing body of literature which was finally put together as the Bible, composed of history, legend, literature, philosophy, poetry, the fiery preaching of the prophets, the belief in miraculous happenings and in it all a discovery of God which made the Jewish religion the mother of both Christianity and Mohammedanism and sustained Judaism throughout these centuries. It is a critical study but invaluable to one who would understand the sources of the Bible, the method of its making and the way the life of people throughout centuries was woven into its fabric. There was a struggle for the land as the people moved into Canaan, the long struggle of the prophets against the alien religion of the Canaanites and other people with whom they mixed and mingled. The growing concept of Jehovah as the one God and, ethically, like the vertebra that support the body, the cry for justice for the common man, for, in justice, coupled with mercy, was the will of God found for all the people.

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NOVA SCOTIA, LAND OF COOPERATIVES, by Leo R. Ward, 207 pages, \$2.50. Sheed and Ward.

Father Leo Ward of Notre Dame University, who says he is a farmer, a priest, a teacher and a writer, who is temperamentally, as well as philosophically, pre-disposed to a liking for ordinary people, went to Nova Scotia and in this book has less to say about the leaders and organizers of the cooperative movement than about the people who have learned to cooperate. He has unbounded faith in the common man. In fact, this book is a fine documentation of the democracy of the common folk. The son of toil and his wife and children march through its

pages triumphantly as great human beings. He says: "The people are good, the people make mistakes, but by and large the people are right and are to be trusted." They may be "apathetic and listless and, therefore, preyed upon and if they try social action they probably know only big club politics and economics, but people can and do learn." And then he tells how they learn, under the leadership of such men as Dr. Cody, Dr. Tompkins and the other patient, persevering teachers of the common folk of Nova Scotia and the adjoining provinces. The key to it all is found on page 96, where he says: "Now no matter by what accident the system has grown up, it is odd and fantastic. People not owning, people not commanding, people not masters of their work, of the houses they live in, of the schools their children go to, but people commanding, people in that case possess. They are not persons but things and that is the situation that a mere handful of men and women have set out to challenge and correct. Not by shooting up the town, the state or the church but by awakening from their own apathy", led by men who can say with Dr. Tompkins, "Cooperation is the plan of God for the human race."

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"BETTER LIVING FOR LESS MONEY," How Gain in Health and Happiness. By Roger W. Babson, 93 pages, \$1.00, Revell.

Here Roger Babson, wealthy and successful counsellor to investors and adviser to stock and bond speculators, turns to tell how real living is found in simplicity, thrift and the abundant use of those common goods furnished without price in good water, fresh air, sunshine, exercise and sleep, together with a religious faith, practical education and the kind of culture that comes through reading and having good neighbors. It is an appeal for the simple life. He believes that inflation is inevitable under a war economy and that it is also inevitable that there will be a recession from prosperity. He, therefore, advises all who can to get a piece of land and learn, like an emperor of old, to raise cabbages; in other words, subsistence farming and simple living, utilizing the gift of nature and forgetting the lure of mere cash and luxurious expenditure. He sees great good in the cooperative movement and prophesies progress for it as an ideal manner of living together, practicing thrift, and enjoying all the satisfactions that come out of the common good.

WALTER RAUSHENBUSH, A Biography by Doris R. Sharpe. \$2.75. Macmillan.

The author was a student of Professor Raushenbush's, later his secretary and always his intimate friend and comrade. He spent many years collecting materials for this study, which in light of Raushenbush's place in American religious history, is long overdue. There may be a reaction from the "social gospel" wave of two decades ago, but it is only temporary; the gospel of the Kingdom of God is social and the ethical leadership of the Christian world cannot ignore it.

Raushenbush had a German parentage and education; that makes his social interest and his gospel of Christianity as a social leaven all the more remarkable, and it illustrates his originality and independence of mind. It sounds like a harsh thing to say, but it is probable that his misfortune of deafness resulted in good fortune for that great multitude of us who are debtors to his prophetic writings. But for that affliction he might have given his life to social action instead of to writing. The Christian task would benefit greatly if many of those who write did this, for they only rearrange ideas already exploited or appease their ego by seeing their name on a book, but Raushenbush wrote scholarly books with prophetic power; the greatest on the social interpretation of Christianity yet written.

Written from twenty to thirty-five years ago, his books are still published. His "Christianity and The Social Crisis" will always be a mine of information in church history and a dynamic of inspiration for all who preach the Kingdom of God as a leaven unto social as well as personal righteousness. His "Prayers of The Social Awakening" will remain as the finest breviary for those who believe that only "inasmuch as ye do it unto the least of these ye do it unto me." His "Social Principles of Jesus" should be printed and reprinted and used by all who study that theme, as none other has as yet put into print anything that equals it as an outline for discussion groups. What other modern book in the religious field ranks in interest after nearly four decades, with "Christianity and The Social Crisis?" It comes close to Henry George's "Progress and Poverty," which merited an edition after fifty years.

Raushenbush said that his social viewpoint "came through personal contact with poverty, when I saw how men toiled all their hard toilsome lives and at

the end had almost nothing to show for it; how strong men begged for work and could not get it in hard times; how little children died—oh, the children's funerals—they gripped my heart. Why, a single human incident of that sort is enough to set a great beacon fire burning, and to light up the whole world for you—if you only have the right mind in you," and so "deliberately choosing the hard, narrow road to life in preference to the wide popular one, he set his course and steered for the open sea," having in himself the same mind that he found in Christ Jesus, and believing that "the task of religion is to establish in the earth the Kingdom of God."

With all this he remained a faithful churchman. "If there were no church we should have to create one. Its sins have always been the sins of its age and environment," but "The church must be within the Kingdom of God." All centers in Christ and the work of the Kingdom must be done by Christ-centered disciples. "We have in Jesus a perfect personality, a spiritual life completely filled by the realization of a God who is love," and it is only as his followers incarnate that life and make it the leaven of all in their lives can the Kingdom of God come in the earth.

In Raushenbush's teaching social progress is a growth, not a cataclysm—an evolution rather than a revolution. He illustrated it with the power of that most modern source of power, gasoline, which, touched with a match, can blow all into destruction, but piped through the engine, can climb steep hills or fly the clouds. And the power of this quiet saint and dynamic prophet will thus promote the Kingdom of God in the minds and the deeds of all who read him.

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MILLHANDS AND PREACHERS, by Liston Pope, 368 pages, \$4.00. Yale University Press.

This is the most scientific, objective and complete sociological study of a local church situation yet written. The industrial community studied is Gaston County, North Carolina—the center of the greatest cotton mill industry in the country. It has grown in fifty years from a rural county into this amazing industrial situation. In the earlier years most of the capital was local, or at least Southern, the mill village was of the usual Southern paternalistic type with the mill owning the homes, furnishing the schools, supporting—even subsidizing the

churches, the mill hands coming from the poorer farms, the tenants and many from the mountains. Later Northern capital came in, the paternal management, often benevolent, gave way increasingly to "hard-headed" and consequently hard-hearted superintendence, that resulted in the bloody Loray strike of 1929, under outside communist leadership, though much of the old paternal remained along with the older Southern family type of ownership which looked upon the mill hands as "our people."

The churches grew with the growth in population. The "uptown" churches became increasingly those of the owners, managers and more successful business element while the mill hands' churches tended to segregate into a mill hand membership with some of the owner and managerial group staying with them—here, of course, becoming the leaders also. The mills supported these more lowly churches generously. Baptist and Methodist predominated. Later the more emotional sects enlisted many of the mill hands. The author accounts for them as representing "a reaction, cloaked at first in purely religious guise, against both religious and economic institutions.

The role of the "uptown" minister is found "not to transcend immediate cultural boundaries but to symbolize and sanction the rightness of things as they are," to preach doctrinal sermons, the personal ethics of honest dealing, temperance, charity and, in times of industrial unrest, to defend the status quo in the name of peace and in gratitude for what the mills have done for the community." "For the most part the churches and the ministers have adapted themselves to the situation and serve as an arm of the employers to control the mill villages. Ministers rationalizing their position by equating paternalism (though they avoid the word) with Christian principles." That is, the strong should care for the weak. To give work and wages is a virtue and charity is the finest Christian grace. He found some of the younger preachers "beginning to ask whether Christianity does not demand that one shall be his 'brother's brother' rather than his 'brother's keeper,' and to suspect that paternalism is a perversion of fraternalism."

Reforms have taken place, but they have been dictated by economic factors rather than by the social influences of the pastors and their churches. "Reli-

gious convictions have not wrought any profound transformations in economic structures or conditions in the county." "If employers have been changed by religion, it was in respects that did not involve important relations in the economic realm." Little difference is discoverable between managers that are church members and those who are not and "union organizers have consistently regarded ministers in Gaston County and in the South generally as among their worst enemies." The elimination of child labor, of low wages, of night work for women and of poor housing have never suffered from a ministerial crusade in Gaston County on behalf of the humanities. Their (the local pastors) own social views, coming chiefly out of the immediate cultural context, call for no extensive restraint of the economic institutions. Confusion, moralism, individualism and evangelism are characteristic of their social outlook and nullify an application of a professed desire to create a "better world." Lacking background for an economic interpretation of economic questions, structurally dependent upon the mill owners, believing that the mill owners will correct any abuses, and feeling no special pressure from the mill workers or other internal groups in their society, the ministers and churches have failed to stand in opposition to practices of the mills when challenged to do so."

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THE MAN CHRIST JESUS, by John Knox. 100 pages, \$1.00. Willett, Clark & Co.

Dr. Knox essays to picture the man Jesus as a man among men rather than as a god in the flesh. He finds Paul's great emphasis is on the humanity of Jesus. The author pictures him as a human being in rapport with God, teaching the absolute idealism of love and good will, becoming the incarnation of the divine spirit in human form—a man whom God hath made both Lord and Christ. Even his flaming anger against hypocrites and casuists was born of his demand for unalloyed sincerity. He put the Kingdom of God in the hearts of men and trusted them to bring it into being in the world. The poets understand him better than the theologians. The religious, mystical Jesus is limned out boldly; missing in the picture are the social backgrounds of His life and times to which He could not have been immune.

WHAT IS THE CHURCH DOING? by Henry P. Van Dusen. 194 pages. \$1.00. Friendship Press.

Dr. Van Dusen was at the great Madras missionary conference, has been around the world visiting missions and takes a leading part in the present ecumenical movement. This book is both a description and interpretation of the world-wide work of the churches. He makes no exaggerated claims and blinks none of the deficiencies. He believes "the world is too strong for a divided church." More than one-fourth of the book is devoted to "The Churches in Captivity," where first hand knowledge is not always at hand, and celebrates the courage of those who protest while saying little of those who do not. The heartening part of the book is the story of "The Younger (i.e. missionary) Churches" where something of apostolic fervor is found and where cooperation becomes both a model and rebuke to the sectarianism of the churches at home.

THE ALCOHOL QUESTION by Norma C. Brown. 115 pages. \$1.25. The Standard Publishing Co., Cincinnati.

Miss Brown has given her life to temperance education and agitation. She took five years to gather facts and write this little book, designed for study groups and as a source book of information. It is a compendium of scientific and sociological facts, written in an objective mood, free of the over-statement that has characterized too much temperance propaganda. She analyzes the problem, describes attempted solutions and outlines a practical procedure for that war on beverage alcohol which will never acknowledge defeat though it suffer many reverses.

COMPULSORY HEALTH INSURANCE IN THE UNITED STATES by Herbert D. Simpson. 89 pages. Northwestern University Press. No price given.

A professor of political science makes a careful examination of the moot issue of health insurance. He finds some degree of it inevitable, therefore is concerned with what degree and how. His position is that of a conservative economist so far as taxation to support it is concerned, but he admits that general provision for social health and medical care is right and must be provided. He argues against adopting either state medicine or copying European systems, is fearful of bureaucracy, of such large drafts upon pay rolls as the Wagner bill proposes or

of any haste in inaugurating the system. His solution is to wait until our present social security system has provided experience, then gradually add health and medical insurance to it.

THE PROBLEM OF COOPERATIVE MEDICINE by V. J. Tereshtenko. 80 pages. Prepared by W. P. A. with the assistance of the Filene Good Will Fund. New York City.

The author has an amazing ability to gather and collate facts. He has crowded an encyclopedia of facts regarding cooperative medicine into these 80 mimeographed pages. He outlines the problem, defines the claims for and against cooperative medical care, describes ventures into cooperative action and interprets its advantages.

#### MISSIONARY EDUCATION

Six study books, a collection of folk songs and a play have been received from the Friendship Press, 156 Fifth Ave., New York. The Friendship Press is the publication arm of the United Missionary Education Movement. They sell for 60c in paper and \$1.00 in cloth.

*United We Grow* by Selma A. Giener (130 pages) *Strangers No Longer*, by Annie B. Kerr (181 pages).

*Strangers No Longer* gives many stories of foreigners who have become Americans, of their way of life, of the attractiveness of the many things they bring to this land; narratives of interesting folk and their interesting ways, bringing a deepened respect for them as Americans. *United We Grow* is designed for junior high school groups, reminding all Americans that they came, through their ancestors at some time, from a foreign land, with interesting stories of the later comers.

*For All of Life* by Wm. H. & Charlotte V. Wisner, (182 pages) is an interesting collection of stories of how missions all over the world help the people to better living through teaching illiterates, providing literature, improving health, agriculture, community life, etc., becoming all things to all men if by any means they can bring to them a better life.

*The Trumpet of Prophecy* by Richard T. Baker. 165 pages.



"Prophecy" in this book means "promises"—the promises found in those new and better ways of living together in this world when the followers of the Galilean take his teachings to heart and set up ways and means to realize upon them in modern society and in all the world. There is the promise of peace, of a better economic system, an improved agriculture that all may eat, of better administration and use of medical science for the common welfare, of a world where illiteracy is banished, of a church in which all Christians work together to bring the Kingdom of God into our world here and now. It is written in story form and well written, too.

*The Silent Billion Speak* by Frank C. Laubach. 201 pages.

Here is the story of one of the most amazing pieces of work in modern times—the story of a missionary to Mindanao who reduced their rather primitive language to a simple form of writing and taught a primitive people to read by inducing each one taught to teach another. His work has now spread across many lands. He says "the most bruised people on this planet are the twelve hundred million illiterates." This is the fascinating story of an amazing crusade, inaugurated by a humble missionary, a man of rare humility yet a genius who is doing more perhaps than any other one living person to remove the blinders of ignorance from human eyes.

*STRONG AS THE PEOPLE* by Emily Parker Simon. 164 pages. Is about refugees. It begins with the Pilgrim fathers who were refugees from a denial of religious freedom, the millions of immigrants who were refugees from poverty, monarchy, intolerance and denial of opportunity. The American Indian stands at the gate and asks who are these foreigners invading his, the original American's land. Now all too many of the heirs of these original refugees stand at the gate to ask the same question of the later comers, especially if they are something of the color of that red Indian whose land their fathers took over. Now come the tragic refugees of war and here is a heart-stirring plea for them.

*Brazilian Gold*, a one-act play, by Elliott Field (25c) is a story of that fabulous Brazilian land of Matto Grosso, seeking to bring "an intimate acquaintance with this little known and important field." It requires seven players, brilliant but inex-

pensive costumes and stage equipment. An excellent play for these times when Brazil becomes not only our good neighbor but also our comrade in arms.

*Fun and Festivals Among American People*, compiled by Catherine Ferris Rohrbough (48 pages, 25c), gives for the use, especially of young people, some two dozen plays and games from many lands, folkways of our neighbors of different tongues. The author believes, with President Roosevelt, that they "are amazingly rich in the elements from which to weave a culture" and that, "brought to us by our native folk and folk from all parts of the world," we may bind them "into a national fabric of beauty and strength." To descriptions of the games she has added recipes of foods from the different lands and a number of their folks songs. Very appropriate for our youth in promoting the Good Neighbor Policy.

CUTTING FROM PEEBLESHIRE NEWS *With compliments of* WILLIAM SAUNDERS, 15 Morningside Grove, Edinburgh, Scotland.

"A charming collection of Folk Dances is contained in a beautiful little volume entitled "Handy Country Dance Book" edited by Lynn Rohrbough and published by the Cooperative Recreation Service, Delaware, Ohio, U. S. A. It comprises four different sections containing respectively Country Dances, Quadrilles, Mountain Folk Dances and Favorite Square Dances. The most interesting of these to me at least, is the third, the Folk element being of a purer cast than are those that appear in the other sections, although all of them contain items of intense interest considered both from the terpsichorean and from the musical point of view. The editor himself is obviously an artist, and the descriptions of the many dances he has brought together are vivid and admirable in every sense of the terms, while the tunes are a never ending source of joy. They have been collected and recorded from many parts of America and in the introduction to the first section it is stated the "Home made music is the rule in Country Dancing," and that "Canned music is usually very unsatisfactory and public address systems destroy much of the direct contact between musicians and dancers." A fact the truth of which I can heartily endorse. Teachers and lovers of dancing everywhere should find this delightful little book a source of undiluted pleasure and genuine inspiration."

RURAL SOCIOLOGY AND RURAL SOCIAL ORGANIZATION. By Dwight Sanderson. XVIII. 896 pp., 127 figures, 49 tables. New York: John Wiley & Sons, 1942. \$4.

There are few books which make the necessity and the justification of sociology as a science so obvious as Dwight Sanderson's book on *Rural Sociology and Rural Social Organization*. Rural sociology as taught in most courses seems to the layman really nothing but a description of rural life with a singular terminology for which nobody has much use. The problem which confronts sociology in all its ramifications is the question of the interested and skeptical layman. After having read a sociological treatise on some well-known subject, he asks, "What of it? What does it give me? What can I give my community, students, congregation? What can I give the group which I am chosen to guide?" It is one of the specific advantages of the book under review that it answers this question constructively and with a practical common-sense approach in mind. Sanderson's hypothesis is "that the ultimate justification of all study of rural sociology as a science is in its use in programs for rural social organization, or the betterment of rural life. Rural social organization is dependent on it, but it is by no means *only* applied rural sociology . . . (Italics mine—Rev.). The author is very careful to have us distinguish between these two aspects; and, after defining rural sociology as "the sociology of life in the rural environment," he sets out to describe the criteria of social organization as:

"1. The personality of the individual, the degree of his socialization through participation, and his willingness to accept leadership.

"2. The welfare of individual groups and social institutions and the degree to which they function socially and come to define their purposes consciously in terms of their social functions.

"3. The adequacy of social organization for the common life of the community, and the degree of cooperation and integration obtained through the conflict by the processes of accommodation and social control." (p. 35)

While only a strongly scientific attitude toward and treatment of the problems under discussion can justify rural sociology, rural social organization serves as a planner in preparation for social changes, thus enabling an intelligent discussion of rural-urban interaction. With these two sails, the author

embarks on describing, first, the environmental conditions as they are in general given by the facts of human geography and, more specifically, a treatment of rural population. Then, as rural life is mainly dependent on agriculture, he touches on general conditions, as well as specific American problems, finally landing at the questions of physical-social, bio-social, and psycho-social environment. He then investigates the biological, spatial, and institutional organization of rural life, also discusses the interest groups or associations and rural classes, and lands in the highly challenging part, setting the relation of rural social organization to the great society.

The methods of approach are not new, but they are effective and in general very well fitted for both study in college and acquaintance with the main problems of rural organization for responsible community leaders. The, already very large, literature on rural sociological questions and problems is thoroughly canvassed and well documented. Every chapter closes with references, and numerous tables and figures facilitate the use of the book. Case studies of rural communities form an appendix which is especially noteworthy. Such studies, if introduced into the regular courses of colleges and universities, would cover after a few years more or less of the whole rural country and, if centralized, could be analyzed and made very useful for observation of social changes in rural districts. Indexes of names and subjects are included, the latter not as comprehensive as one would wish for.

This book is heartily recommended for use by private and institutional members of the Conference of Southern Mountain Workers. It is true that its emphasis is not the South, and it is also true that it does not focus its attention on the mountains; but its method and the rich fields of knowledge which it opens will stimulate effectively discussion of every serious group in any part of the country.

—JOSEPH BUNZELL.

"I wholly disapprove what you say but I will defend to the death your right to say it."—VOLTAIRE.

"I tolerate with the utmost latitude the right of others to differ with me without imputing to them criminality."—THOMAS JEFFERSON.

## *Books by Social Minded Bishops*

Abingdon-Cokesbury Press.

EVANGELICALS, REVOLUTIONISTS AND IDEALISTS by Francis J. McConnell. \$1.50.

METHODISM HAS A MESSAGE by Paul B. Kern. \$1.75.

THE ETHICAL IDEALS OF JESUS IN A CHANGING WORLD, \$1.00; and BY THIS SIGN CONQUER, \$1.75; a study in Contemporary Crucifixion and Crusade by G. Bromley Oxnam.

Three Methodist bishops have recently written books prophetic as social messages—and it is not often that bishops and denominational secretaries are prophetic. Bishop McConnell has been widely known as a prophetic voice for many years; he is today one of the most dynamic and fearless leaders for social righteousness in the universal church. His intellectual ability is quite as great as that of the Archbishop of Canterbury and had he the same official power he would be an even more prophetic voice. He has written many books, the earlier ones largely philosophical, but practically all since becoming bishop are social. This latest consists of the biographies of six Englishmen who in the early days of our national life had large influence upon its course. They are Wesley and Whitefield in religion, Oglethorpe and Wilberforce in social reform, Berkeley in philosophic idealism and Thomas Paine in political action. It is significant that this great Methodist bishop, who has written one of the finest and most appreciative biographies of John Wesley, unhesitatingly points out that the founder of his church was a Tory, opposed to American independence; at the same time he makes clear that his profound Christian concepts regarding the divine worth of a human being, together with his evangelistic zeal and his organization of social welfare societies for the "least of these" worked mightily to save Britain from a bloody revolution such as France suffered; and it is the same fundamentals that motivate all our modern social welfare and democracy. Oglethorpe, a rich man, devotes his life to the emancipation of the poor debtors and seeks to build a Utopia in Georgia only to meet defeat at the hands of slavery. Wilberforce, likewise of the privileged class, fighting persistently through years

to outlaw the slave trade, accepted and even vehemently defended the class system of England. Paine alone plumbed to the fundamentals of social democracy and became the mightiest popular propagandist for it in the critical days of the American revolution. He was not the "dirty little atheist" that Theodore Roosevelt called him, but a deist who ardently defended belief in God, but "raved out" in the detailed criticism of prevailing religious concepts. The striking thing in Bishop McConnell's essay on him is the way he points out that the virulent attacks on Paine were due less to his deistic than to his democratic ideas; just as today the yelp of "red" or "communist" greets every forthright apostle of social reform.

Doctors Kern and Oxnam are younger bishops, and their election, one by the Southern and the other by the Northern church, is within itself striking testimony to the influence of the socially minded in the denomination, for neither one had been hiding his social light under a bushel. Bishop Kern's book is devoted to the mission of the united church, made by union the greatest in Protestantism. There is no special pleading; he treats of all the interests of the church with great stress on evangelism, religious education and personal spirituality. But it is the chapter on "Human Society and Social Reform" that distinguishes this volume. He, as a bishop, warns that "while the priest, the shepherd, the administrator are assured of a hospitable home in our ecclesiasticism," and "are all essential to the ongoing of our program," and "are such comfortable people to have around," and that while "prophets are angular and disturbing"—"occasionally upsetting the saints" and sometimes "imperil the budget," yet "no church can claim to represent the gospel of the Kingdom that does not accept and fulfill its prophetic mission as the herald and exemplar of social righteousness." He does not ask the pulpit to plot the programs, but to so motivate social action as to so bring about social reforms that an equitable society, built on justice and righteousness, will come into being. He unequivocally challenges a social and economic order in which so many have so little and a few so much, that there can be such periods of poverty in the midst of plenty as we have just

passed through; and that the Christian world can be brought, after nineteen centuries, to such a tragic catastrophe as that we are now in. But his faith in the gospel is such that he believes that if the church does its prophetic duty "the death rattle of a dying world" will mingle with the birth pangs of an era about to be born.

Bishop Oxnam's two recent volumes should be read together. In the one he thrusts "The Ethical Ideas of Jesus" into "a changing world" and in the other faces this world in the midst of its tragedy with the thesis that crucifixion can be followed by a crusade. He finds the great sins of our time to be social sins—the sins of hyper-nationalism, economic imperialism, a self-seeking materialism in economic life; these are the short comings of our modern democratic civilization. Fascist-Nazism arose out of these sins and democracy is made weak by them; it is the very flowering of the Upas tree of a social order built upon acquisition as the driving motive of men and nations. The only cure lies in the unifying of a Christianity that boldly treats all men as equal in the sight of God and substitutes the common welfare for personal gain as the dynamic motivation of Christians. "Enlightened self-interest" sinks into unenlightened selfish interest and a *laissez faire* capitalism becomes just as materialistic as atheistic collectivism. He finds no cure in an abso-

lutist ethics that defeats betterments in its quest of the perfect. The law of the heaven is that of growth and that continuing process of change for the better, which can be won by men of good will with the help of science, invention, education, the courageous preaching of justice and righteousness and the sacrificial life of genuine Christian living. He cites the declaration of the churches as set forth in "The Church and Industrial Reconstruction" at the close of the last world war, as furnishing a competent program of principles to instrument a Christian crusade in our time and makes an exposition of them the body of his book on "Crucifixion and Crusade," titled "In This Sign Conquer." They are a cooperative social order, the sacredness of life with opportunity for fullest self-expression without exploitation, the substitution of impulses to creative social action for the acquisitive, with superior capacities and talents devoted to the common weal instead of selfish acquisition, the expression of brotherhood in worship as well as that of sonship and a world "in which all lesser differences of race, of nation, and of class serve to minister to the richness of an all inclusive brotherhood." It is the abundant life that men seek and there is plenty in the material world, as in the spiritual, if each would seek the other's good as the Father seeks ours.

## Conference Notes

The committee on future program, appointed by the Knoxville conference, at its March meeting met in Berea on June 19th and 20th. Mature deliberation was given to a reappraisal of Conference functions in the light of its development, the changing scene in mountain life and work and a possible enlargement of program to meet future opportunities. It was resolved to set up new committees on Agricultural Changes and Industrial Development in the Mountains in addition to the standing committees on Recreation, Education, Cooperatives, Religion, Health and Finance. A roster of these committees will be published in the autumn number of Mountain Life and Work which will be devoted to the work of the Conference and its member institutions in the mountains. Another meeting of the committee will be held in October to perfect its report for presentation at the next Knoxville meeting of the Conference. The minutes of the Berea meeting are be-

ing mimeographed and will be sent to any member of the Conference desiring them. Write to the editor at 101 Bowling Ave., Nashville, Tennessee. The interest of members in the work of the committee was manifested in a 60% reply to requests for suggestions. A desire to enlarge the Conference's activities was registered almost unanimously.

Hoping that August will allow many of our mountain workers some leisure for serious reading, we devote a great deal of space in this issue to book reviews.

The series of Regional Conferences will be resumed in September. Preliminary arrangements are being made for one each in eastern Kentucky and in the southwestern area of our Southern Highlands. They will be one-day meetings, using the discussion method of considering mountain work







problems. They are designed primarily for the benefit of those who cannot get to the annual Knoxville meeting. Out of forty who attended the Asheville regional conference only nine had ever attended Knoxville.

The national Sigma Phi Gamma sorority has again placed under our administration a sum of money to be used for the health of mountain children. Encouraged by experience with the dental trailer in Jackson county, Kentucky, under this fund last year, we have arranged with Dr. Wagers, health officer for that area, to utilize the trailer again, this time in Clay and Leslie counties. One of these counties will double and the other treble the contribution of the sorority. There are many children in these counties, especially Leslie, in great need of dental care. Several hundred will receive it through this method of taking the dentist to the schools and procuring his services on a benevolent basis. For each dollar's cost last year a needy child received an average of four dental corrections. This sorority expends also one thousand dollars in designated mountain centers, reports on which clear through the Conference secretary.



Mother Raushenbush, beloved of all who know her, has sent us twenty copies of her lamented husband's "Prayers of the Social Awakening." It is the finest book of devotions of our times, praised as the equal of the historic "Imitation of Christ." We are sending a copy to each of twenty mountain mission schools.

This is not an advertisement, but, to accommodate inquirers, we are glad to give the address of Dr. U. R. Bell's "plate process" of printing, noted in our last number. It is The Hobson Press, Cynthiana, Kentucky. The process is designed especially for the printing of limited editions of bulletins, booklets, manuscripts, etc.

The pictures on our cover of seven mountain boys from one family, who are in the armed services of our country, are presented through the courtesy of Dr. Hounshell of Oneida Institute, in Clay County, Kentucky. That of the "Cabin in the Oz-

arks" through that of Rev. Paul Wobus, another shepherd of the hills.

We are sorry, indeed, to hear of the burning of Rev. B. P. Deaton's beautiful church at Wootton, Leslie, County, Kentucky. It was built of native timbers and stone and largely by the parishioners themselves. It is good news that it is being restored.

One of the varied privileges of the Executive Secretary has been that of assisting in the recovery of Stinnet school in this same Leslie County, one of the most needy in the Southern Highlands. It is in a picturesque location in a narrow, mountain-encased valley by the side of a river. The chief engineer of the recovery has been the principal, J. Lloyd Mahan, who has done wonders with the financial help of a benevolent lady and of a Christian merchant of the community. Encouraged by the renewal, the state board of the Disciple's churches will help in the support of a pastor for the community. Mr. Mahan is a mountain boy who won his education through self-help and refused more remunerative positions to give his life to his mountain folk. The fine high school building in his native Hancock County, Tennessee, is a monument to his creative enterprise.

Community Services, Inc., Yellow Springs, Ohio, one of Dr. Arthur E. Morgan's enterprises, is gathering data on home work that may be utilized in making a living after the war. This is of special interest to mountain people. For instance, an Ohio woman raises earthworms—not for fishermen but for gardeners.

Happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens, in giving it on all occasions their effectual support."—GEORGE WASHINGTON.

"A special problem that will face the united nations immediately upon the attainment of victory over either Germany or Japan will be what to do with the defeated nations."

"Revenge for the sake of revenge would be a sign of barbarism but this time we must make absolutely sure that the guilty leaders are punished, that the defeated nation realizes its defeat and is not permitted to rearm.—Vice President HENRY A. WALLACE.

## OUR RECREATIONAL WORK

Mountain children and youth are all too often literally starved for lack of healthy recreation and social games. Tens of thousands of them live in mountain side cabins or up narrow, remote coves. Often there is no level ground on which to play and seldom do they have toys or play equipment. In many of their churches there is an old-time prejudice against such joyous, healthy exercises as the singing games or folk dances; some still hold to the old colonial idea that too much play is a devil's workshop. Few of these homes have radios, moving pictures are too far away and cash too scarce to make that type of entertainment possible. Teaching these games not only lifts them out of the monotony of an isolated life for the time being but leaves the pattern for play at the school house. Teach the mountain children to "play the game" and the old feud spirit that still hangs over in a large homicide rate will disappear.

No single project under the supervision of The Conference of Southern Mountain Workers is of greater value than that of supervised recreation. The Kappa Delta Phi Sorority and Save The Children Federation are under-writing the recreational work of the Conference of Southern Workers, with Miss Marie Marvel as "Itinerant Recreational Leader." Those who benefit from her work say "she is well named; she is a 'marvel' as a recreation leader." Here are some paragraphs from her annual report:

"Records show that we are beginning the tenth year of itinerant recreation service for the Conference of Southern Mountain Workers. An encouraging fact is that each year's calendar carries not only the names of certain schools and centers that were in the first year's itinerary but a substantial gain in new communities reached. The year 1942-43 adds eight new fields where our services have never extended.

"The character of the program varies according to the needs of the various communities. However, chief requests are for special help in folk singing and folk games with all ages. In county-wide programs through careful planning, large numbers of public school children participate. In Wise County, Virginia, in the course of seven and a half days 2,200 children from 33 rural schools participated in games and songs.

"In one county the impact made by such mass

methods may be the best approach to focus the attention of parents and teachers on the benefits of cooperative play. In another, intensive work with five or six schools may serve as demonstration centers which will catch the attention and approval of a wider circle.

"Group meetings of representative leaders is another means of furthering the work. However, direct demonstration with children in their home communities proves most satisfying as well as instructive to the leader. There is less likelihood of one being lost in a maze of theoretical or wishful thinking when one seeks to identify himself with a particular group and their problems.

"Concentrated work was done in six rural schools of Fentress County, Tennessee, and at the close a Harvest Home Festival was held at Wolf River Valley School in which representatives from nine different rural schools joined. The Festival began with a procession of some 150 children wearing wreaths of autumn flowers and bearing fruits of the field to a beautiful outdoor altar. Appropriate scripture and hymns were used. It was a perfect autumn picture for the altar had been placed so that all could look out over the wide expanse of the valley, just then at its height of fall coloring. Strange and shy feelings melted away as the children plunged into folk games and songs that had been made common knowledge in previous weeks.

"It should not be difficult to realize the significance of this event among children who seldom move beyond the borders of their own school district. Gently and with sympathetic understanding we seek to broaden the child's horizons and stir within him a consciousness of his responsibility as a citizen of a larger world.

"The Regional Folk Festival held at Rabun Gap-Nacoochee School in Georgia brought together four secondary schools from North Carolina, Tennessee and Georgia, one Junior College from Georgia and one community group from North Carolina. We were elated to find in these beginning groups seven sword dance teams and six Morris teams as well as full participation in group folk games.

"We believe that through well planned programs of play, groups are arriving at a stage of give and take in social experience and maturity of cooperation that in time should help to offset the traditional tales of unsocial individualists in the mountains.